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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

FEBRUARY 20 to MARCH 19

Healing: As the living expression of God's perfect idea I am made whole.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: "All things that the Father hath are mine" is now fulfilled in me, and I am supplied with all good.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

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UNITY

Devoted to Christian Healing

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God a Present Help

GOOD TIDINGS OF GREAT JOY

BY H. EMILIE CADY

Come unto me, all ye that labor and are heavy laden, and I will give you rest.—JESUS.

SUPPOSE SOME DEAR, lifelong friend in whose ability, resources, and faithfulness you have the utmost confidence should come to you today and say: "Friend, rejoice; I have brought you some good news, almost too good to seem true, but true nevertheless. From this day all things in your life may be changed. A will has come to light by which you have inherited a large fortune, and it is right at hand. In fact I have come to bring it to you, together with a message of love and good will from the testator. Everything that money can buy is now yours for the taking."

What do you think would be the effect of such news upon you?

At first the glad tidings might seem too good to believe; but if this messenger friend reiterated his statement, giving not only verbal assurances but tangible

evidence of its truth, do you think you would hesitate, and question, and quibble about taking the proffered gift? I think not. Instead your very heart would leap within you with great and inexpressible joy as you began to realize all that this good news meant, if true. It would mean relief from pressing care, cessation of the gnawing anxiety about making ends meet, ability to gratify your lifelong craving for the beautiful in art and literature, time to read, think, travel, live; and above all else, it would mean the ability to help hundreds of others who are struggling with the problems of sickness, poverty, and discouragement.

Then suppose that before you had mentally quite taken in the new situation this messenger of good news should say: "Friend, in addition to this I have found a physician who has never failed to cure every kind of bodily disease from which you are suffering, and if you will come with me to him he assures me that he can cure you." How long would any sane person stand undecided about accepting these two gifts? How long would any one hesitate while he argued with the messenger about his doubts and fears, his unworthiness, or his lack of ability to use these gifts properly?

Yet this is exactly what we as Christians do with God our Father. A messenger has been sent with a definite, positive message: "good tidings of great joy which shall be to all the people." The good news is this: "The kingdom of heaven is at hand," here, now. We have read and heard the story since childhood with varying emotions. At first with a child's understanding and simple trust we imagined that it meant just what it said. But as we went on in the Christian life we found ourselves losing the child's idea and coming to believe that the message does not mean at all what it says. The

very simplicity of it made our older, wiser minds recoil from taking it as it reads, and this in spite of the truth uttered by Jesus: "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven."

The first sermon that Jesus Christ preached of which we have any record was preached in Nazareth.

> And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,
>
> The Spirit of the Lord is upon me,
> Because he anointed me to preach good tidings to the poor:
> He hath sent me to proclaim release to the captives,
> And recovering of sight to the blind,
> To set at liberty them that are bruised,
> To proclaim the acceptable year of the Lord.
>
> And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. And he began to say unto them, To-day hath this scripture been fulfilled in your ears.

In other words, the Lord God hath sent Me, Jesus Christ, and I am now this day here present with you "to bind up the brokenhearted," to deliver the captives from prison, to give sight to the blind, to heal the sick, "to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." This is the good news I have come to bring you from God your Father.

As time went on Jesus sent out twelve men whom He chose to spread this good news, giving to each the same power and the same commission, *i. e.*, the power to heal the sick, to cast out devils, and so forth, and to preach this practical gospel:

"And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons."

When John the Baptist sent two of his disciples to ask Jesus if He really was the Christ or if they should look for another, He said, as evidence that He really was the messenger sent from God:

"Go and tell John the things which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them."

After Jesus had risen and as He was about to part from His disciples He told them that their future mission in this world was to be exactly what His had been: "As the Father hath sent me, even so send I you."

In other words, as the Father has sent Me to preach the good news that the kingdom of heaven is right here now, that the sick can be healed now, that the blind can receive sight at once, that the brokenhearted can be made to rejoice, that all this spirit of mourning and sorrow and heaviness can be changed into joy and praise, so send I you into the world to preach the same glad tidings to them that sit in darkness and discouragement, to tell all people that God is their Saviour, their genuine right-at-hand-this-moment deliverance.

As Jesus continued in the ministry of such a gospel, His heart was wrought upon as He saw how ignorant the people were of the real truth of God's desire toward them, and we read:

"After these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come" (or desired to come), telling them, as He had

told the others, to heal the sick and preach that the kingdom of God was nigh unto them (or all around them right where they were).

"And the seventy returned again with joy, saying, Lord, even the demons are subject unto us in thy name. And he said unto them . . . Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. Nevertheless in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven."

In other words, rejoice not so much because you are able to make these marvelous demonstrations of power as because your spiritual eyes have been opened to the real relations between God your Father and yourself.

Jesus Christ did many marvelous works in the material world; and in thus appointing others to help Him in His work among men—in increasing numbers as the work enlarged—and giving to them the power to manifest the same mastery over untoward material conditions, He showed conclusively that at least part of the gospel deals directly with God's deliverance of His children from sickness, poverty, and all manner of human suffering. The early Christians for three hundred years following the resurrection of Jesus believed this and did the mighty works that He said should be done in His name. Then they lapsed into worldliness and the power was lost.

Every Christian recognizes today that the work of Christ in the world was to establish a kingdom of righteousness, peace, and love; to teach man a higher law than the one he had known, that of "an eye for an eye, and a tooth for a tooth." But many entirely overlook

the fact that in addition to teaching man a higher way of living Jesus also proved to us by daily ministering among the sorrowing and sick—"them that had need of healing he cured," Luke says—and by giving the same power and commission to those whom He sent out to continue the work in His name and stead, that God is in His world to do both; that is, to help His children live a better life, and also to be to them life, health, comfort, all material things needed.

There is no record that Jesus Christ ever said to the sick who came to Him that continued suffering would develop in them greater spiritual virtues. He did not say to the leper: "Your disease is the result of sensuality. I will not heal you, because if I do you will continue in the same way of sin." He only said in substance: "Wilt thou be made whole? Well, so do I will it. Be clean."

He did not say to anyone who came for healing or for any other deliverance, "Yes, I will heal you, but the healing will not become manifest for several months —just to test your faith." Nor did He say to anyone who came, "I heal many; but it is not God's will for you to be healed, and you must be submissive to His will." Oh, the deadening effect of this kind of submission! Who but knows it!

He did not let the people go hungry, saying it was their own carelessness not to have provided bread and they must not expect a miracle to be wrought to encourage such carelessness. He first fed them with spiritual food, to be sure; but immediately following that He ministered with equal ease and alacrity to their physical hunger, even though the lack may have been their own fault. When the widow of Nain, with heartbreak such as only a mother can know, followed the

bier upon which lay dead her soul's pride, her beautiful and only son, Jesus did not simply comfort her with platitudes or even by bringing some superhuman joy in the place of sorrow. She wanted her boy back; and He gave her what she wanted.

Peter lacked money for the taxgatherer. Did Jesus say: "Peter, the gift of God is spiritual riches. Do not ask for worldly money, for God has nothing to do with that. If you have no money for taxes, be patient and work it out someway"; and then did He leave Peter to anxiety and care? Not at all. He instantly supplied the thing that was needed.

Jesus Christ came to show us the Father, to reveal to us the will of the Father toward us. Did He not say: "He that hath seen me hath seen the Father." "The Son can do nothing of himself, but what he seeth the Father doing." Then how can we in our mind separate God from His world as we do? Most of us confine Him to His spiritual kingdom alone. We know that He wants to give us purity and spiritual grace. Every Christian believes this. But do we know or believe that He wants us to have the other desires of our heart as well? Do we believe He wants to heal our body, provide our taxes, feed our hunger? Do we believe that Jesus Christ really is "the same yesterday and to-day, *yea* and for ever"? Do we believe that "he is not the God of the dead, but of the living"; that the kingdom of heaven is here at hand this moment, only that our eyes are so held by sense conditions we do not see it?

He said, "Ye shall know the truth, and the truth shall make you free." Then if we are not free we do not yet know the Truth but are believing in a lie, or in the lack of Truth at least. Is not this so?

Is dumb, hopeless submission to suffering a spiritual

grace? I do not believe it is. Jesus Christ never taught that it is. He taught us nonresistance to evil itself; that is, not to fight the evil thing as an entity. But He also taught us how to obtain absolute victory over and deliverance from evil of whatever form by coming into living and vital touch with Christ. This He declared to be God's will toward us; and He demonstrated it continually by delivering all who were bound in any manner by sin, sickness, suffering, or sorrow.

An earnest Christian mother related to me a few years ago a story of her little boy, who had the whooping cough. The mother had taught the boy to pray; and whenever he felt one of the dreaded coughing spells approaching he instantly ran and fell on his knees, exclaiming, "Oh, mamma, let me pray, let me pray quickly, so God will keep this cough away!" The mother told of the difficulty she had had in explaining to the child that while it was good to pray, yet he must not expect God to stop the cough, because when one has the whooping cough it is natural to cough. Now, according to Jesus' teachings and His dealings with men here on earth, is not this just what the boy might and ought to have expected God to do? "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven."

"Call upon me in the day of trouble:
I will deliver thee."

This is the gospel, the "good tidings of great joy which shall be to all the people." This is something of what He meant when He said, "The kingdom of heaven is at hand." Surely He meant more than we can ask or think when He said, "Come unto me."

EDITOR'S NOTE—This is the first of eight articles by Doctor Cady. The second will appear in March UNITY.

"I Honor My Father"

BY CHARLES FILLMORE

STUDIES of thought and mind radiations made by psychologists are solving many puzzling problems in the behavior of certain persons and clearing up questions as to the source of egomanias. Why do so many geniuses have streaks of insanity and supermind aberrations in which they imagine they belong to a superior race transcending the common herd, while others almost overnight spring from mediocrity to brilliancy in leadership? They make some move that focuses popular attention on them, the press commends them, and presto! they become the idol of the people. Then they find themselves accomplishing easily ends for which they before had worked in vain. Shakespeare, a profound student of psychology, observing the phenomenal rise of Julius Caesar from the ranks, makes the cynical Cassius comment:

> He had a fever when he was in Spain,
> And when the fit was on him, I did mark
> How he did shake: 't is true, this god did shake;
> His coward lips did from their color fly,
> And that same eye whose bend doth awe the world
> Did lose his luster; I did hear him groan:
> Ay, and that tongue of his that bade the Romans
> Mark him and write his speeches in their books,
> Alas, it cried, "Give me some drink, Titinius,"
> As a sick girl. Ye gods! it doth amaze me
> A man of such a feeble temper should
> So get the start of the majestic world
> And bear the palm alone.
> Upon what meat doth this our Caesar feed,
> That he is grown so great?

Modern psychology says the thought stuff radiated by the Roman populace was the "meat" that made Caesar great.

We all have the divine spark that praise fans into flame, and that praise may come from both ourselves and others. History recites that many human rulers have received the plaudits of the people until they sincerely believed that they were supermen and finally demanded that they be worshiped as gods.

God has implanted His image and likeness in all of us and when the ego is stimulated by inflating thoughts and words the God principle becomes dominant and we produce a man-god. Every man ought to be manifesting this God-Mind. We all see it as a man possibility and, like bees in a hive, give of our substance to make the queen or king in others when we should each get busy and make himself the God-man.

Of course those who study the metaphysics of Christianity understand that the lifting up of the central ego without also raising the attendant twelve faculties develops a state of consciousness called the "inflated ego." These may be classed as prematurely born into the kingdom. Jesus in Matthew 24:24 calls attention to these abnormal products of Spirit evolution: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect."

The religious world in this age bears record of many men and women who have been spiritually quickened and become leaders of cults with large numbers of devout followers. The established religions count them with the ungodly, but they are nevertheless making religious history and calling attention to the immanence and universality of God Spirit.

We who understand the power of words do not ridicule the magnificent claims of these prematurely born prophets. Some of them claim to be the very elect, and all who do not climb on their band wagon doomed to everlasting punishment. Then there are those who have discovered a modicum of the truth, and claim all the truth and copyright it. One man thinks he is God because his followers have told him so repeatedly.

God has planned great things for us to work out, and like Jesus we should be about the "Father's business." "My Father worketh even until now, and I work." God has planned man to be His perfect expression. "Ye therefore shall be perfect, as your heavenly Father is perfect," said the Master Demonstrator. The understanding of this logical, indisputable truth is fundamental in man's constitution but has become submerged in sense consciousness. This spiritual inferiority complex has made us a race of underlings, as Shakespeare says, "petty men" "who peep about to find ourselves dishonorable graves."

Those who study man as a mental product agree that he develops from a simple to a complex idea, or from a natural to a spiritual state of consciousness. Anthropologists are of the opinion gained from study of the bone remains of man that his evolution to present civilization has required ages and aeons.

The next step is spiritual evolution, in which man will pass through progressive stages or degrees of understanding and power corresponding to natural unfoldment. Jesus called this the lifting up of the "Son of man." He also called spiritual unfoldment glorification. When man experiences this spiritual baptism he enters the new and higher mental atmosphere that Jesus referred to as the "kingdom of the heavens." Many men

in this age are having supermind experiences that they do not understand. Some attribute them to God, others to spirits, others to secret brotherhoods and "masters." Those who attribute their illumination to God are fundamentally right, and if they continue to advance in understanding they will finally arrive at the realization of Jesus: "I speak not from myself: but the Father abiding in me doeth his works." The danger in this stage of man's evolution is in the personal ego's appropriating the power of Spirit and claiming it as its own instead of giving God the glory.

This claim of divinity is not confined to any particular race or religion. In New York is a colored man who had no religious background, but he claims to be very God manifest, so his followers say. The world at large, and especially those who have not come under the spell of his organization and oratory, ridicule the exalted claims of this apparently very ordinary man and say that he is either a fool or crazy.

However those who have studied the mind of man and its relation to Divine Mind are not so hasty in their conclusions. They see in these so-called "freaks" the development of ideas common to all men but suppressed by the masses. The ridiculed "God of Harlem" has awakened the divinity within him and thousands bow down to him and glorify him with their "thought stuff" and proclamations of his divinity until he actually believes it. Even those who ridicule admit that he has done marvels in purifying the morals of the colored people of Harlem. The fact is that this man has awakened his race from a hypnotic sense of inferiority and is proclaiming to the world that he is fulfilling the divine plan in becoming God's personal representative.

In recognizing his God manifestation we do not

have to accept his limitations. He is God only to the extent that he demonstrates in his life the spiritual principles decreed by himself and his followers, and this statement holds good for all persons everywhere. When we "awake, with thy likeness"—that is, when we realize that we are created in the likeness of God—we shall all become very much more active in making our life conform to the principles of divinity.

The words and acts of all persons who receive inspiration from on high are tinctured with their personality. Moses gave Jehovah a destructive mind while Jesus expressed His all-forgiving love.

The fearlessness of a spiritually quickened soul in proclaiming its divinity should be applauded by the innate understanding of every "Son of God." When our spiritual understanding shows us that God has imaged Himself in us and inspires us to make the divine image manifest, it is our duty to celebrate the fact not only in our proclamations but in mighty works. It is then, with Walt Whitman, that we may "celebrate" ourselves: our real self.

HEALING THOUGHT

I am alive forevermore in the vitalizing energy of Christ.

PROSPERITY THOUGHT

The riches of the Lord Christ are mine, and I am bountifully supplied.

(Use from January 20 to February 19)

You Cannot Fool the Law

A TRUE STORY

BY PATRICIA NELSON

MRS. TREMONT saw a car stop in front of her home. A thin, quick-moving woman alighted from it. She recognized her friend Adah Tipton, whom she had not seen for several months but to whom she had been sending clippings from the Unity periodicals whenever she felt that they would be of especial help in changing Adah's turbulent, introspective thoughts into more peaceful channels.

As she came up the walk Mrs. Tipton's whole demeanor presaged an argument. Hurriedly Mrs. Tremont threw a fresh stick of wood on the low coals in the fireplace; shook open her new afghan of brightly colored crocheted blocks and spread it over the davenport, where it looked like a long bed of multicolored flowers.

The doorbell rang, and Mrs. Tremont answered it. She said with warm welcome, "Why, Adah, how very nice to see you. Now I can have your good company to enjoy my cheerful wood fire."

Mrs. Tipton's face lost none of its dissatisfaction. She answered gloomily: "I'm afraid I won't be very good company. But I just had to get away from home for a few hours, so I came here to dump some of my troubles onto your shoulders—and to tell you also that all those guaranteed"—she emphasized the "guaranteed" with obvious scorn—"laws for the cure of inharmony that you have been sending me for weeks may

work for some people but they don't work for me."

Mrs. Tremont's mouth kept its natural, pleasant smile. She had learned long ago not to force the study of Unity's explanation of Truth's laws down any one's throat—least of all that of anyone who was in any way antagonistic. She replied, "Is that so? Well, come on in. There are other interesting subjects to discuss beside the cure of inharmony. We won't mention it any more."

But Adah Tipton had come with the express intention of talking about the failure of the laws of Truth as applied to her own very bad case of nervousness.

The two women went into the living room. "Sit there, Adah, and toast your toes." Mrs. Tremont indicated a low rocker beside the fire. "November in California can get a bit snappy."

Mrs. Tipton sat down. Then she said shortly: "I tried every one of those rules you sent me: 'Be still, and know that I am God.' 'Divine Mind, which is always calm, flows through me now, quieting me and healing me.' 'Peace, peace, be still.' None of them worked for me although I said them many, many times. It sounded so easy that at first I thought things might be different. But Bob and Sue are just as quarrelsome and noisy as ever, and Robert is just as unattentive to my suffering and to what I say."

"Is that so?" Mrs. Tremont replied. Then glancing toward the davenport, she said, "You haven't noticed my new afghan, Adah? I just finished it. Isn't it lovely?"

Halfheartedly Mrs. Tipton looked at the slashes of red, blue, orange, green, and yellow spread on the couch.

"Yes, it is pretty." she conceded. "I'd like to crochet one, but I never have the time. The children——"

Mrs. Tremont laughed merrily. "Why, Adah Tipton," she exclaimed. "Why, Bob and Sue are half grown and in school every day. And even if they were small you could make one after supper when they are in bed."

"Well, night is the only time that Robert is at home. Seven in the morning until seven at night are hours for work that no one should have to keep." (Mrs. Tremont did not remind Mrs. Tipton that her husband had bought the little suburban place for the especial purpose of living away from a noisy city and rearing his children in a small-town atmosphere, and that he preferred the extra hours needed for going and coming from his work in order to enjoy the security of owning his home. "And if I didn't tell Robert then about all the upsetting things that happen he would never know just what I have to put up with. I have tried to make things different. I studied all the literature that you sent. I'll admit it does sound all right—a wonderful theory—but just try to work it and see what happens! Nothing. Absolutely nothing. And in a way I wasn't surprised. It was too good to be true."

"Then you *doubted*," Mrs. Tremont said. "You failed to understand the first simple fundamental law that Jesus taught, that of faith. Or if you understood it, you certainly failed to practice it, that is obvious. For no law of Truth can be fooled. You may fool me or even fool yourself, but the law *knows* when it is being practiced. It can't be fooled."

Mrs. Tremont saw antagonism rising in Adah Tipton's dark-ringed, rebellious eyes, so she said, seeming to shift the subject, "Did you ever meet Mabel Thornton?"

Mrs. Tipton, a bit surprised at the question, replied: "Yes. I met her here the last time I was here several

months ago. She is the fat woman who is always talking about reducing and never does anything about it, isn't she?"

"Yes. Have you seen her since that time?"

"No. But one could never forget her and her troubles. She was certainly an overfed sight."

"She certainly was. Well, talking about the laws of Truth made me think of Mabel. She found to her discomfiture that she couldn't fool the simple law of reducing although for years she tried to do so. She talked reducing on every conceivable occasion and went on various diets spasmodically but never for one instant did she fool the law of Truth that governs the reducing of a healthy person."

"Oh, to reduce is easy," Mrs. Tipton said. "But when it comes to nerves——"

Mrs. Tremont cut in, "Have you ever tried to reduce?"

"No," Mrs. Tipton replied complacently. "I have never needed to, as I have never allowed myself to take up the bad habit of gormandizing."

Mrs. Tremont looked sadly at her friend. She thought, "Oh, Adah, dear, you have allowed yourself to take up a far more destructive habit than gormandizing." But she continued pleasantly: "Well, one day last spring Mabel came over here for lunch. I knew that she would probably be on one of her many tries at dieting, so I fixed a substantial nonfattening vegetable salad and bought a box of rye wafers especially for her. The first thing she said that day was 'Well, I am on a strict diet again. But diets and exercise just don't take a single pound off me.'

"At lunchtime I placed a generous helping of salad and a plate of the small wafers before her and poured

her a cup of jasmine tea. I had also bought that tea specially for her, as its fragrance seems to take the place of sugar. As was my usual custom on that particular morning of the week I had baked fresh bread. So I served John a chop, salad, buttered carrots, and some of the fresh bread. And so as not to tempt Mabel I served myself only a salad, tea, and one slice of the bread. To my astonishment, as I knew what the average reducing diet prohibited, Mabel took two heaping spoonfuls of sugar and a generous pouring of cream into her tea. She ate her salad hurriedly and nibbled distastefully at her wafers. Then she said: 'That fresh bread smells so good that I am going to ask for a slice of it and do without something tomorrow to make up for breaking over today.' She not only took one slice but two, and she buttered them very generously. When John passed her the jam, she said, 'I simply adore home-made strawberry jam, and I am going to have some though I know I shouldn't.'

"That afternoon as we sat knitting Mabel started to bemoan the fact that she simply could not reduce, no matter what she did. Diet and exercise might work successfully for others but they wouldn't work for her.

"Remembering how she had broken the law of her diet at lunch, I said, 'It isn't the diets and the exercise that have failed you, Mabel. It is you who have failed them.' "

Mrs. Tipton said artlessly, "Why, any one could have seen that."

"Yes, that is quite true. Evidently Mabel herself saw it, for she said: 'I hate exercise and I like food. I cannot endure to be hungry.'

" 'Why be hungry?' I asked her. 'All you have to do is to replace the food that fattens with food that

doesn't. That is the simple law of Truth with regard to reducing, isn't it?'

" 'Yes,' Mabel admitted, 'but I am so tempted by rich food!'

"Suddenly I decided to be cruel. I said: 'Then you do really prefer yourself as you are, fat, cumbersome, uncomfortable in your clothing, and looking old long before your time?'

" 'No, I certainly don't like myself as I am,' she replied with disgust. 'It is just that I can't overcome a bad habit which rules me when I am in the least tempted by rich foods. I know that I am not fooling you, me, or the law.'

" 'Least of all the law,' I agreed. 'For always a broken law shows itself. Your overpoundage is ample proof of your lawbreaking.'

" 'I wish I could change myself,' she said.

" 'It will take a good deal more than wishing on your part to change yourself. It will take guarding every mouthful of food that you eat.' Then, as I am very fond of Mabel, I had a great urge to help her to overcome her handicap, so I said: 'Suppose you and Luther change your boarding house for a year. Come board with John and me. I'll promise to give you plenty of the right kind of food and see that you are not hungry. But that will be all that I can do. It will be up to you to do the real work, follow a strict schedule: for Jesus laid down His rule in very simple words when He said, "He hath given all judgment unto the Son." '

" 'Will you help me?' Mabel was all excitement. 'If you will, I promise to do my part faithfully.'

" 'It's a bargain,' I said; 'and it is a sure, cast-iron guarantee that if you will do your part the law will do its part.'

"Last March Mabel and Luther took our spare bedroom, and Mabel and I started the reducing regimen. The only thing that I did was to replace high-calorie food with low-calorie food. But it wasn't easy for Mabel. The plan included walking a certain distance and working in the garden. She wasn't fond of either when she started, but I'll give her credit for keeping to her daily schedule faithfully.

"That was eight months ago. I hope Mabel gets home from her swimming lesson before you leave and you can see a living example of working with the law of Truth to accomplish what one desires to experience." Mrs. Tipton gazed thoughtfully at her friend; then said, "You mean——?"

"I do mean exactly what you are thinking, Adah." Mrs. Tremont smiled. "When you fully make up your mind to work with the law of Truth—in your case to work to overcome the very bad habit of giving way to irritating thoughts that flay sensitive nerves, you will solve your difficulty. You will then see Bob and Sue as they really are, normal, healthy, lovely, which is exactly what you want them to be. You will see Robert as a real companion, trying to get relaxation in his short hours at home by reading and listening to the radio so that he may be able to carry on his work successfully and provide for you and the children. But you will have to watch your mental food—every thought—you will have to forestall every irritated thought and accept a calm one instead—just as Mabel had to watch her physical food. And like Mabel you will at first have to hew to the line whether you like it or not, as she did when she walked and pulled weeds. You will have to accustom your mind to new habits of thought, just as Mabel had to accustom her stomach to new habits of

eating and her body to new habits of action. Then suddenly, like Mabel, you will find such wonderful enjoyment in your new plan of living that you will go out of your way to practice it, just as Mabel did when she joined the swimming class."

Mrs. Tremont looked straight into Adah Tipton's intelligent eyes and continued: "As I was cruel to Mabel so I will be cruel to you, Adah. You are always telling your woes to any of your friends who will listen; but you only try to remedy them spasmodically. You can't think constructive thoughts one day and destructive thoughts the next, any more than Mabel could eat low-calorie food one day and high the next and expect to accomplish her purpose. God put His laws in His universe, and He gave the reins of them into our hands. 'He hath given all judgment unto the Son.' We—each of us—are His sons, and it is up to us to work with His laws to accomplish our desired goals. To work against them only spells failure, any failure to accomplish our purpose means only that we haven't worked with the law of Truth that governs that purpose. Your lawbreaking is just as obvious in your suffering from jangled nerves as Mabel's lawbreaking was obvious in her suffering from overweight."

The latch of the front gate clicked. "There's Mabel now," said Mrs. Tremont. "And now we will have a cup of tea and a little visit with her."

She went to the kitchen. On a gay tray she placed sugar, cream, thinly sliced lemon, a plate of spiced cookies and a plate of small thin rye wafers. Then she brewed a pot of tea. She took the food to the living room and placed it on a low table in front of the fire. Then she went to the foot of the stairs and called, "Come down, Mabel, and have a cup of tea with us."

"Be right down," a blithe voice called. "I'm starved."

When she came into the living room, Mrs. Tipton's mouth almost dropped open in surprise. For instead of the fat, heavily breathing Mrs. Thornton that she had met here several months ago there was now a slim, radiantly healthy woman whose eyes sparkled and skin glowed from her swim and her brisk walk home.

Mrs. Tremont said, "You remember Mrs. Tipton, Mabel?" Mrs. Thornton placed the dark, thin nervous woman at once and smiled, "Certainly. I met her here quite awhile ago."

Unguardedly, Mrs. Tipton said, "I would never have recognized you as the same Mrs. Thornton."

Mabel Thornton laughed merrily, "Well, I hope not. I'm not the same Mrs. Thornton."

She took the cup of tea that Mrs. Tremont handed to her; then reached toward the tray. Mrs. Tipton was surprised to see her drop a thin slice of lemon in her tea and take one wafer, for she had said so convincingly that she was starving. And as she sat down, she repeated, "I'm hungry after that glorious swim and walk. But this feast will set me up just right till dinnertime."

After a few moments' pleasant chat, in which she did not once mention reducing, she got up and said, "I think I'll pull those zinnia stalks out of that corner bed. That is going to be my wild-flower corner. So if you two nice ladies will excuse me——"

She left Mrs. Tremont and Mrs. Tipton to their second cup of tea. Mrs. Tremont said, "You see what Mabel accomplished when she finally decided to work with the law to improve her body?"

"She is lovely," Mrs. Tipton said enthusiastically. "And I am going to change myself too. I am going to quit talking about my woes and my nerves. I am going

to act to replace every irritated thought with an appreciative one."

"That's the answer to your problem. Make a decision and then do what you decide. The outcome in your case will be just as obvious as it was in Mabel's case. You won't need to mention it—it will shout itself from the housetops. Every one will know that you are working with the law by the outward signs that appear. For no one ever has fooled or ever will fool any of God's fundamental laws. That is the one thing that is as certain as sunrise and sunset. 'He hath given all judgment unto the Son.' "

"I know that what you have said is true," Mrs. Tipton agreed. "And from this moment I start working with the law of harmony by saying that I would not have Bob, Sue, and Robert different from their normal, sane selves, but I also want to become normal and sane and fit into their lives congenially." "Good," Mrs. Tremont said. "Six months from now you won't be talking sick nerves; you will be enjoying well ones."

The prophecy came true.

I bless you with my living word.
Peace be unto you.
The word of wisdom dwell in you richly.
The treasures of knowledge and understanding be consciously yours.
The spirit of power and might be upon you.
The fullness of abundant life satisfy you.
May you be strengthened with all might in the inner man.
The substance of Spirit be your abundant supply.
The joy of love crown your life.—SELECTED

The Mouth of Babes

BY CHRISTINE MABRY

WE OFTEN forget that little children are closer to God than we realize, and that they understand Him better than we give them credit for. As a Truth student I am trying to rear my little daughters to put implicit faith in God; to understand that no matter what difficulties may arise, God is always willing and anxious to help them; to feel His presence and to know that He lives within them; and I try to instill the belief that His love can dissolve any pain or problem.

Like many another mother, I have often wondered if the seeds I have been trying to plant would bear any fruit. But now I realize that even a young child can know and feel the protecting presence of God's love and power.

On a sunny day about a year ago my five-year-old daughter was playing in the yard with her little friend Betty Lou. I could hear their laughter and joyous shouts. But suddenly Betty Lou screamed and continued screaming. I ran from the front room to see what was the matter; but I stopped just inside the back door when I heard my little girl's voice.

"Stop yelling, Betty Lou," she was saying. "That won't make it any better, and besides God can't talk to you when you holler like that."

Betty Lou finished another scream before she stopped. Her voice sounded surprised as she asked, "What did you say?"

"I said," replied Margie, "God can't talk to you

and make your knee better when you yell. You have to be quiet and still and say, 'God is love,' over and over, and the first thing you know it won't hurt any more. Now say, 'God is love.' "

"God is love," repeated Betty Lou parrotlike. "But it still hurts," she added as she started to cry again.

"You don't say it like that," explained Margie. "You have to believe it and say it like you believe. Try again."

"I will not!" exclaimed Betty Lou. "God's up in the sky, and He can hear me if I holler loud enough." And she repeated her screams.

"Now, listen," said Margie patiently. "God is right inside you; you can talk to Him and He can talk to you—only you have to believe," she added again. (A five-year-old's vocabulary is somewhat limited.) "Say, 'God is love,' and believe what you say."

There was silence for a few seconds. Evidently Betty Lou was still somewhat skeptical. But finally I heard "God is love" repeated three or four times. Then she said in a surprised little voice. "Why, my knee doesn't hurt any more."

"Of course not!" answered Margie with conviction. "God always makes hurt places better if you only believe He does."

And they scampered toward the playhouse, unmindful of the gladness in my heart as I repeated over and over, "Thank You, God, thank You."

One night last December this same little girl was very restless and had a croupy cough. In the morning she was feverish, coughing and sneezing. Before leaving for the office Daddy said, "Maybe you had better call the doctor for Margie. She seems pretty sick."

"I'm not sick," denied Margie vehemently. "I'm

God's perfect child, and God's perfect child is never sick."

There didn't seem any reply for Daddy to make, but when baby and I followed him to the door he again admonished me to call the doctor. Margie dressed and ate some breakfast. Then as she stood up from the table, she murmured half to herself, "Excuse me, I want to talk to God a minute."

She went into the other room and shut the door. In a few minutes she came out smiling broadly.

"Well, Mother," she said, "I told God all about it, and He said He'd make my cold better."

I didn't ask any questions, as I know Margie and God are good friends. She started to play with her baby sister, and we both forgot about the cold until Daddy came home that night.

"How's your cold, Honey?" he asked Margie as we met him at the door.

"I haven't any cold; it's all gone" was her reply.

"Why," said Daddy surprised, "aren't you the little girl who was coughing and sneezing this morning?"

"Yes," replied Margie with childish simplicity, "but that was this morning, and this is tonight. And it's all gone, I tell you."

"Suppose you tell me about it," suggested Daddy.

"Well," said Margie, "it's like this. I talked to God and I said, 'God, I know You don't want a nice little girl like me to have a cold, so You make it better for me.' And then I said, 'Thank You, God,' and He made it better. That's all." And then she added casually. "I knew all the time He would."

This was faith, a little child's faith: "I knew all the time He would." I breathed a silent prayer for more of the same faith.

It wasn't long before I needed that faith: more faith to believe in the power of God and His love to dissolve any problem. My skies had turned black, and it seemed the light would never shine through again. Never had I known such despair. Even my voice and footsteps reflected my grief, and although I tried to conceal my thoughts and anxieties from the children, it didn't take them long to see below the surface.

"Mother, what's the matter?" asked my eldest daughter, just turned seven. "You're different; you don't sing any more; you look different too; you're not so pretty either."

"Well, dear," I faltered, "I—I have a headache." (I did have a headache, but my heartache was much worse.)

"That's not expressing Truth," she replied. "That's what you always tell us when we don't do things right."

"I know, Honey," I replied, "but——"

And before I could finish Margie piped up: "Well, Mother, why don't you tell God about it? Then you won't hurt any more."

After Dorothy had gone to school and while Margie and the baby were playing the words echoed in my mind. "Why don't you tell God about it? Then you won't hurt any more."

Why not? Had I forgotten God? He had always helped me before, but this burden seemed so heavy that even God couldn't lift it. I seemed to have lost contact with the Truth that I had learned, and I was conscious only of the blackness that engulfed me. Then a new thought struck me so forcibly that it brought me face to face with myself. A fine person I had turned out to be, trying to teach my daughters to have implicit faith in God; to believe that with Him all things

are possible, that He was even living within them; to instill in them the truth that He never fails when trouble comes, and here I was fretting and fussing and trying to clear a pathway all with my own puny strength. I certainly was not practicing what I was preaching. So I did an about-face. First, I peeked outside to see Margie and the baby having a grand time in the sand pile. Then I just left the kitchen as it was, went into my room, shut the door, and talked with God in the silence. Oh, the peace and comfort that flowed through me when I turned my troubles over to God and He assured me I could rest secure in His love. Never have I felt so uplifted.

From that day on I have never been brought to task by my girls for doubting God and His power. The faith they have I possess too, because I believe more than ever before.

I am not out of the woods yet, but when a perplexing problem now confronts me, I echo the words "Tell God about it. Then you won't hurt any more." I tell God about it and am at peace. After that I don't hurt any more, and the problem is dissolved through God's love and power.

Yea, verily, out of the mouth of babes . . .

Forgetting

Forgetting the darkness behind,
I press toward the mountains of light;
Forgetting the thought that's unkind,
I strive for the thought that is right.

—*John W. Jasper*

"Unanswered" Prayer

BY A. J. PEEL

I WANT TO ASK you a very personal question, but I don't expect you to answer it. Millions of people are praying that God will stop the terrible cruelty that we see carried out in the name of states and ideologies in Europe and Asia; the slaughter of innocents; and the wholesale appropriation of national and private property by brute force. Millions more are praying that God will save their lives, homes, and families. Yet all this goes on as if there were no God to hear the cry of the world; Why? If God is supreme, why do these things continue?"

The man who asked this question is a church member and officer. He believes in God and lives a good life. His question was the result of mental suffering as he read about events that tumble on the heels of one another in Europe and add shock to shock. In his question we see the ever-recurring problem of seemingly "unanswered" prayer.

The challenge is one that faces every faithful student of Christian Truth; it cannot be ignored or sidetracked. Unless there is an answer, even our own faith is in jeopardy; for what guarantee have we that our own prayers will be answered?

A woman once asked me why it was that we who believe that all sickness and physical disorder, regardless of their nature or "cause," can be healed by spiritual therapy, do not make it our chief business in life to carry healing to all who need it? There is one answer to this: Healing is a blessing only to those who are

mentally prepared to accept it. There were many thousands of blind and crippled people when Jesus was on earth; He did not fail in a single healing, but He did not heal all who needed it. In every case there were certain conditions required, such as faith that He could heal or a willingness that He should make the attempt. Divine work is always on the basis of co-operation; man must do his part.

There are many people who think that if God is omnipotent, then His omnipotence should be manifested in the world irrespective of human wills, as a kind of force that works independently of how men think, plan, and act. They lose sight of the fact that God works by law but that man must recognize the law and use it as a principle before desirable results are attained.

Calling upon God in times of extreme stress and imminent danger, while indicative of a belief in a higher power, is an act of fear rather than one of dominion. Fear is always a sign of lack of knowledge of what is divinely true; we fear what we don't understand or cannot cope with, and we fear the evil to which we give power by our thought. If there is one requirement of more importance than another in getting results from prayer, it is to eliminate the fear that that for which we pray cannot be delivered. "Fear not" is the often repeated injunction uttered by the Christ in man.

The problem of evil is one on which countless books have been written; and it is still the greatest problem we have to face. Spiritual thinkers see evil as wholly impersonal. It is thought, but it must be manifested through persons before it can affect others. Good likewise is impersonal, and its expression depends on in-

dividuals who accept good as the divine law of being. From what we see of world conditions today it would seem that a tremendous struggle is going on between the forces of evil and the forces of good; but a struggle implies a potential victory for one side or the other; it is David and Goliath with the odds seemingly in favor of Goliath. But this is not a true picture of what actually is the Truth about being. The fighting is all on one side: it is the mobilization of false thinking against eternal Truth. Truth is not in danger, never has been, and never will be. It is impregnable, as impregnable as Gibraltar, against which waves have dashed incessantly for millenniums.

The Scriptures make it very clear that it is "the prayer of faith" that saves, not the frightened cry of the fearful. Neither is it a question of God's closing His ear to one cry for help and His paying attention to another's cry for help. The divine principle, God, is not capricious. He has established for all eternity the law by which His children can escape the snares of evil: an absolute trust in the omnipotence of divine love, principle, justice.

It will be readily seen that prayer is essentially an individual matter; it is the attitude of the individual in relation to the Truth about God. At this very moment spiritual-minded men and women, surrounded by direst danger and threats, are calmly waiting on God and knowing that their salvation is nigh. Many have come through terrible experiences unscathed. These have not been specially "favored" or "lucky." They have been men and women whose faith in the omnipotence of God has withstood all temptation to believe that evil has power to break down and destroy spiritual faith.

But this does not fully answer the question with

which this article started. If the salvation of the world from the terror that grips millions today is to be brought about only by the mental reformation of individuals, how long must we wait before these things cease? Are millions to die and suffer before the preponderance of righteous thinking and spiritual faith overwhelms the forces of evil?

If it were true that the individual enlightened spiritual consciousness affected only the individual and his own problem, then the situation would indeed appear rather hopeless. But it still is true that "one on God's side is a majority"; and as Tennyson said,

> "My strength is as the strength of ten
> Because my heart is pure."

The power of one Christ thought understood, held, and declared repeatedly and continually is greater than that of any edict signed by dictator or ruler. The prayer of a righteous man—that is, a man who thinks right thoughts—availeth much, not for himself alone but for the world at large.

The "will of God" is expressed and given effect by men of God. An appeal to God for help is an appeal to the Christ in man to make Himself known. Every prayer is answered when the consciousness of the individual is lifted so high that fear and doubt disappear even before the condition so earnestly desired is fully manifested; for it is "Christ in you" who is your hope. God is always closer "than breathing, and nearer than hands and feet"; therefore He is always closer than anything that threatens our peace and safety. The idea of a remote God somewhere who controls the world and individuals very much like a puppeteer pulling strings is still the idea held by many people; consequently it is to a being of this kind that they pray

about the destinies of nations and individuals. But the true God, who dwells in man and in whom spiritually we live and move and have our being, has settled the destiny of His children forever. It is to overcome the world and all its works, to acquire dominion over all creation.

The history of the Hebrew race as recorded in the Old Testament is typical of the history of all peoples. When they keep the law of God they prosper and enjoy peace. When they are led away to serve other "gods" they suffer. When the results of their own erroneous thinking inevitably lead them into danger and disaster they cry for deliverance, and God answers their cry. How? By raising up deliverers, spiritual-minded men who have faith and who prove their faith by working for deliverance. God has not changed His methods or His law: deliverance always comes with a change in consciousness. A man's prayers are still answered in the measure in which he recognizes himself as a son of God and gives up his mortal thoughts for the mind of Christ. The pagans had a word for it, and it contained a kernel of Truth: "God helps those who help themselves." "Help yourself" we often say to friends with whom we do not have to be too formal, by which we mean that they do not have to wait for an invitation or make a request for anything they see on the table that appeals to them. In the truest sense, whatever is needed to insure our supply, security, and safety God already has supplied adequately; no amount of pleading on our part can augment what He has already provided, which always is more than we have capacity to receive. When we have a sense of being separated from the good that we need, our prayer should be not for any specific thing or condition but

for deliverance from the thought that hides the good from our spiritual vision. When we realize this truth—that our prayers already are answered to the extent that whatever the urgent need may be it is already supplied—it has a vital influence on how we pray: "Whatsoever ye shall ask in prayer, believing, ye shall receive." Christian metaphysical Truth teaches that man expresses his divine origin and fulfills his eternal destiny when he recognizes the indwelling Christ and accepts for himself not only the rule of God but all that the Father hath provided. When in this spiritual consciousness his prayer becomes an intimate communion with an ever-present God. The human sense of helplessness in the face of dire threats and imminent dangers is canceled by a spiritual sense of omnipotent power for which we are the channel of expression. It matters not how many people do not see the way of deliverance, the protective "army" between us and the visible danger, the abundant supply "in the wilderness." If our eyes have been opened, fear disappears and our prayer is answered.

And what is the practical result? The experiences of the Psalmist, of prophets and seers, the history of nations, the experiences of spiritual-minded men and women all down the ages, the tens of thousands of grateful letters that over a period of fifty years have been received by Unity, the frank testimony of many who stand on the side lines and ponder on the "demonstrations" made by relatives and friends, all these combine to prove that "the prayer of faith" brings into evidence the good desired.

Brute force cannot break the spirit of a people and what is spiritual must eventually prevail. This is profoundly true, and it is when individuals and nations

recognize the truth that Spirit dwells in man that men become free. When Peter took his eyes off the boiling wave of Galilee and fastened them on the Christ he walked on the waves. The omnipotent power of Spirit is not seen by reading the newspapers, listening to radio broadcasts from the seat of trouble, or believing what sense testimony reveals. It is seen when we "shut to the door" on mortal consciousness and commune with the Father. One hour with God can mean freedom throughout the day, regardless of what may turn up, for nothing can disturb the "peace of God."

Rejoice and be glad! God *has* answered your prayer. It remains for you only to appropriate the spiritual substance of the thing hoped for, and what you hope for will be fully manifested as you use your spiritual thought.

VISION

If life should seem to falter,
If friends should seem to fail,
I would not bid Thee alter
The things 'gainst which I rail;
But cleanse, O God, my vision
That I may clearly see,
Through senses that imprison,
The good Thou hast for me.

—ERNEST C. WILSON

Love Thy Neighbor

BY MARY LYNN

HOW HARD it is to obey literally our Master's commandment "Thou shalt love thy neighbor as thyself."

More than ten years before I had studied Truth I made a demonstration that was Truth in action, proving that when we work with the law the law works. We may not know the laws of physics and chemistry, but if we accidentally combine two substances the law of the laboratory works.

Lately a certain woman whom I was visiting suddenly remarked, "You don't look as if you ever had had any problems." Quickly I answered: "Don't you think I haven't had any problems. Do you know how long it took me to love a neighbor? Just ten years."

"Ten years!" she exclaimed.

When we lived on our farm, our nearest neighbors, the Barlows, had a family of eight children. Some were grown, but the smaller ones were the age of my two children. They went to school together, played together. My husband and the father of the Barlow children grew up together. Mrs. Barlow, the mother, was the troublemaker of the community.

There was never a gathering of two or more women in the neighborhood that didn't spend its time "roasting" Mrs. Barlow. Mrs. Barlow was in all the community activities, was sincere in her willingness to help, but every time she spoke she seemed to get into trouble.

Mrs. Barlow was a wonderful neighbor when I needed assistance, but everything I did for my babies

when they were small was wrong, according to her. I used the wrong soap for them; they weren't fed often enough—she raised her family on the principle of feeding a baby every time it cried! The baby clothes that I had lovingly spent hours in embroidering and making dainty were too small for practical use, according to her. She would offer to take care of my children at her home, but they were always sick afterward from improper feeding.

My life was miserable. Naturally I joined the others regularly in rehearsing the things that Mrs. Barlow did, and she always seemed a subject of conversation more interesting than the weather and incubators. Would not the apostle James still say today, "The tongue is a fire . . . *it is* a restless evil, *it is* full of deadly poison." What a changed world this would be in a week if every one spoke kindly of his neighbors; if housewives and mothers could only see beyond the confines of their back yard and realize how deadly is their gossiping about the persons who do not conform to their own habits and ideas. Our Master Christ Jesus never once condemned a sinner, while we by force of habit, it seems, regularly disobey the great commandment "Love thy neighbor." If we could only realize that divine love can shine out into the world only through human love and good will!

After more than five years of "putting up" with my neighbor I somehow finally decided that, since I had to live beside her and since our children were growing up together and our husbands thought a lot of each other, the only way I could combat her unreasonableness or exaggeration was by not letting it bother me. I also decided to quit joining others in the neighborhood in exaggerating her shortcomings.

I had not even read or heard anything about divine love's correcting all discordant conditions. I had been a believer and an active church worker all my life, but what now came to me was a feeling rather than a thought: "Now I am going to try to obey the commandment 'love thy neighbor.' "

I began by first picking out the good traits in Mrs. Barlow, and I found many. She was raising five children, who seemed to be doing fairly well despite her scolding, her slapping, and her arguing. She loved babies, and I began to notice how she soothed every baby she took into her arms. My children loved to stay with her, and I taught them to call her "Aunt Tillie." She would give them little things, and she even made mittens for them. She would go to a home to help any one out, though for days afterward on the telephone she would go into details of exaggeration as to how bad she found everything in the house.

I began to discover that she loved good music and entertainment. When I was a delegate to a State convention, I chose to take her with me, and we roomed together. How she enjoyed the lectures and programs! I began to enjoy her just a little too, though she persisted in waking me at five in the morning because she could not sleep. I often had a hard time keeping sweet and good-natured.

I soon found that I could best vent my reactions by joking her about the unpleasant things she did. I told her jestingly that the next time we went anyplace I was going to put her out in the hall where she could wander around in the middle of the night without disturbing me.

You see in my conscious mind I was agreeing with my adversary while unknowingly my Spirit-mind was

accomplishing the result. By not resisting evil I was overcoming evil.

When we as individuals do not make a wall of resistance of ourselves, all inharmony goes right on by us and the effect is lost. Discord and trouble only affect us when we let them. Had I known the principles of Truth as I know them now, it very likely would not have taken me ten years to prove the law.

As year after year went by the other neighbors would often say: "How in the world do you get along so well with Mrs. Barlow? And she never says anything against you any more."

Every time a bit of gossip about her got started I just kept still at first, but as I grew in "overcoming" I had the courage to stand up for her. I would say, "She really means well and I believe wants to do differently," and often I would turn the conversation into a different channel.

I began to study people in general to find out what circumstances in their early life might have caused them to make abnormal adjustments in the later business of living. I found out that Mrs. Barlow's father had abused his family and very much overworked them when they were growing up. Another neighbor who seemed to feel that the whole world was against her had had a mean stepmother. To get to love people we need to know them better. Those who are most unbalanced as regards a normal way of living are the ones who need the most help, because some part of their make-up is starved and undeveloped. Too little is done in our schools to teach us control of our emotions, and certainly our churches as a whole have not practiced helping the ones who need sympathetic and loving assistance in their life problems. How common

it is for a group of professing Christians to push a fallen girl down further by their "holier-than-thou" attitude. How little we know of the lack of love and training in the homes of wayward young people and troublesome, sour-faced older people. Perhaps our neighbor has never been near the warmth of love and kindliness that we can help to spread.

By letting the petty talk and neighborhood troubles slide right by us we can demonstrate Truth more easily and the Truth will surely make us free.

There is no neighbor or condition that cannot be overcome by the power of divine love, which transmutes anything unlike itself. But first we must rid ourselves of any trace of resentment or hate. Unless we can truly "bless" every person and condition, results will not be manifested. To get more love we have to give more love.

By the time I left this community Mrs. Barlow was the best and most dependable friend I had, because I had learned to know her real self, which was not understood by any one else. I have felt that by learning my lesson I was graduated from the community—which still seems to move regularly from one factional turmoil to another—and led by God to the green pastures and still waters of a friendly neighborhood. A UNITY magazine was given to me by a passing acquaintance, and certainly doors to a new peace and fullness of living were opened to me, and I am truly grateful.

As I practice the presence of God by displaying in everyday situations the qualities of all-Good, I bless my neighbors, the members of my family, my work, all the conditions of life. Divine love then takes care of all, and I am knowing a peace that passes all understanding.

From Our Readers

Thanks to Truth literature, I have learned what it means to take my troubles to God and leave them there.

I am not alone any more. The daily cares are not burdens but lessons. Have I learned from the Fount of all knowledge? If so, the work is smoothly accomplished. Am I exemplifying love and peace and harmony? If so, I meet love and smiles. My house holds a benediction, and the hosts of the Lord encircle it.

I keep my ears open to hear all good things.

My prayers for happiness have been answered more generously than I expected them to be, for I did not run away from my difficulties but gained strength and courage to endure and rise above them.

I am more conscious than ever before that God is in me, helping me to make everything I do more beautiful.

I was a churchgoing woman, but I was not fully led into the right way of living before UNITY magazine was put into my hands by a good doctor, who saw that I needed more than material aid. God bless him.

Over a period of many years I have been interested in the belief that we can live deeply by opening ourselves to the resources, energy, and life of Spirit around us, but in a crisis I am more than ever brought back to the knowledge that only through God may we live fully. Infinite love is the one thing that we must practice.

You Can Be Prosperous

APPROPRIATING OUR GOOD

BY W. I. HOSCHOUER

PART FIVE

GOD'S ANSWER to all human doubts and questionings, to all fears and falsities that darken life and cause pain and loss is found in these words:

"But there is a spirit in man,
And the breath of the Almighty giveth them understanding."

They also are the answer to the problem of adequate supply whether of Truth in the inner life or of its many correspondences in external affairs.

Our Father wants us to know that He is the Spirit of truth within us, ready to guide, enlighten, and sustain us and to share with us His boundless life and love. If we will believe and understand and joyfully trust in the leading of Spirit within us, we shall have just the blessing we need and in full measure.

The certainty of this divine guidance and support will give us not only the courage and confidence but the fortitude and endurance that will carry us through to success in whatever we undertake. Jesus tells us that all things are possible to all who believe in God and do His will. Great indeed is the power of faith, and it is free to every one.

In view of the boundless good vouchsafed to man by an indulgent God, it may and often does seem strange that so many persons should be in poverty or have just enough to keep going from day to day.

Whose fault is it that prosperity is not evenly distributed or continuous in manifestation? Certainly the supply is always at hand and the need apparent. What then remains to be done in order that we may be reasonably sure of a continuous flow of richness in all our affairs?

There can be only one answer, namely that we must learn how to appropriate or take possession of and rightly use the lavish abundance provided for us. It is the proper use of resources that creates prosperity. Static supply is of no value for practical purposes. The fact that a man can be prosperous, that there is abundant opportunity, and that there is sufficient material to work with is not enough to guarantee supply. He must be able to turn all of his available resources into cash or its equivalent by means of a vital service of some kind. He must employ his talent so that it will earn for him what he needs. The world owes no man a living, but it does owe him a chance to live.

Both prosperity and success in the outer life depend upon the accumulation of spiritual Truth in consciousness. When the force of Truth is strong enough to overcome all worry, fear, and sense of lack and to fill the mind with a positive feeling of joy in service, you are well on the way toward appropriating your good. There will be a noticeable quickening of thought and a forward movement all along the line of your endeavor. First believe that the increase which you need is right within you and in your affairs and ready to come forth. The increase begins in mind or idea and then makes its appearance in whatever you may be doing. Your work or profession is a channel through which your good is coming from the universal supply. Keep your desire and your vision focused on God as

the source of all the benefit you are receiving. This will keep the channel open and enlarge its flow. To think of persons and things as supply sources is a denial of God and obstructs the free action of Truth in your behalf.

All the faculties of a person's being must work together and in full power if perfect results are to follow. A divided consciousness is always weak and inefficient. Spirit must energize soul, and soul or mind must quicken and vitalize the body. This will give him the inspiration, the intelligence, and the strength to win through to success whatever the line of effort may be.

Though the reader may have prepared himself by diligent study and practice of the fundamentals of prosperity realization and though he may be truly qualified mentally and spiritually for the work in hand, there still remains the matter of his health and vital energy to be considered. Vitality is to the body what steam is to an engine, and bodily vigor is to success what power is to a machine; there is no performance without them.

This of course is too well known to need emphasis, but how often it is overlooked even by Truth students. There is no disappointment so keen and cruel as that of facing a great opportunity without being bodily able to meet and master it. Neighborly sympathy may salve the hurt, but it cannot take away the sting. Vital sufficiency alone can sustain the soul in its flights of vision and the mind in its work of translating ideals into practical values. Do not neglect your bodily vigor. Keep it strong and active and powerful. It is a prosperity asset of immense importance.

The story is told of William J. Bryan that when a student in law school he was reproached by his room-

mate for staying up late at night poring over his books instead of going out and having "a good time." But the man of destiny answered, "I expect a great opportunity to come to me sometime and I want to be ready for it." The opportunity did come and he was prepared to make the speech that won for him a nomination for the presidency of the United States. His vital endurance in the campaign that followed was the wonder of the world. The rule he followed will prove true in every life.

Because of the importance of vigor and energy in even the common activities of life, Unity stresses the necessity for healing and strengthening mind and body. Jesus also made healing the second requirement of the gospel that He sent His disciples forth to preach after His resurrection and after they had been filled with life and power by the descent of the Holy Spirit at Pentecost. They had achieved fine health and bodily soundness by spiritual culture and the outdoor life, and when the enduement of the Spirit came upon them, they were ready to respond to the divine command "Go ye into all the world, and preach the gospel to the whole creation." They were chosen because they were fit for the Master's use, and their work goes on unabated even in our day.

How then may a person acquire the fortune in the making that is represented by a stock of vital energy great enough for any undertaking? By first giving attention to his healing if he is definitely in need of that, regardless of any effort he is making to obtain employment or to increase his income in business ventures or by work already in hand. Let him make a united and sustained effort all along the line at the same time. This mass action unifies consciousness and overcomes

any weakness that if neglected might prove disastrous.

Believe that God is your health and that your entire being is filled with His energy and strength. Deny that any appearance of sickness or lack of vitality has any power over you. Read Truth literature and Bible quotations about life until you feel your vital powers rising. They will come up like steam in an engine as faith and love unite with the vital forces and lift them into the Christ consciousness of substance, life, and power. As your vital register is so will your courage be. Overflowing with vital magnetism and the joy of conquest, you will then face your opportunity with a stout heart and confident certainty of victory.

This work of getting up steam, so to speak, is for the Truth student both constructive and reconstructive. The energies of the organism, both mental and physical, must be conserved while at the same time they are lifted to a higher range of potency and power. The old sense state of consciousness must be laid aside like a worn-out suit of clothes, and a new mind built out of Truth material must take its place.

Start in on right thinking at once and keep at it patiently, no matter what obstacles may appear. Stop all leaks of vitality as soon as you discover them. Most failure comes not through the want of resources but through the waste of them. Competent authorities say that the average man wastes more energy every day than he uses and that if all losses were stopped, vitality would increase of its own momentum to almost any degree desired. There is a great truth here, one that the earnest student will master without delay. First stop all leaks; then increase the flow of life energy and substance through faith and right thinking. This is the least that any one could do and at the same time reason-

ably expect steady growth in earning capacity and prosperity.

There are also many other valuable helps available in this process of mental and bodily reconstruction and rejuvenation, such as good food, normal exercise, and plenty of refreshing sleep. They are of cardinal importance also in getting up steam for that joyous uphill pull to your goal, a pull that will become a push just as soon as you hitch the force of Spirit into the combination.

When you understand the spiritual meaning back of all natural forces and use them according to their spiritual principle, you will find them sustaining your purely spiritual efforts admirably. It is only this way that consciousness can be unified and all your faculties concentrated for a vigorous forward movement. And rest assured that the true use of these natural forces will be just as spiritual as thinking right thoughts, making Truth affirmations, or praying direct to God. If you do everything as unto the Lord, the result will be spiritually good. Recognize the spiritual meaning of any natural principle or force, give thanks and partake in divine order. The Spirit of truth in you will take care of the results.

It should be remembered however that for the practical Christian or Truth student prosperity is attained only by Truth or spiritual methods; that is, by knowing and trusting in God as one's unlimited resource and not by reliance upon a process involving natural forces alone. Valuable as these are they are simply aids in one's spiritual ongoing.

Since it is not so much supply in itself but the proper understanding and use of it that counts, this matter of appropriating what God has provided for us

both in the inner and the outer life becomes supremely important. Next to a profound belief that what we need is always at hand and can be brought into manifestation is the intuitive or inner feeling that it is already coming forth. This conviction of the soul might be expressed in a definite idea embracing all the elements that enter into a complete realization such as this:

"I am conscious of the power of God working within me to fulfill all my aspirations."

Are you really conscious of the power of God working in you or are you just dimly aware that it is there? To know that God is with you and doing the work that you seem to do is the Jesus Christ way of realization, and it always gives the best results. It puts self aside and lets God work according to divine principle. But you need to feel God's power within you taking possession of every faculty and making you a channel of divine abundance. Feeling is often stronger than either thought or will, forcing it to act when it otherwise would not.

It is the feeling of God within us that makes us know that we are one with Him and the recipient of His infinite bounty.

(TO BE CONCLUDED)

A Great Truth

I sent my soul through the invisible,
Some letter of that after life to spell,
And by and by my soul returned to me,
And answered, "I myself am heav'n and hell."

—OMAR KHAYYAM

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, February 4, 1940

UNITY SUBJECT—*Making the Ideal Manifest.*

INTERNATIONAL SUBJECT—*Holding Life Sacred.*—Gen. 1:27-31; I Cor. 6:19, 20; II Cor. 6:16—7:1.

27. And God created man in his own image, in the image of God created he him; male and female created he them.

28. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth.

29. And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food:

30. And to every beast of the earth, and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, *I have given* every green herb for food: and it was so.

31. And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

19. Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own;

20. For ye were bought with a price: glorify God therefore in your body.

16. And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17. Wherefore

Come ye out from among them, and be ye separate, saith the Lord,

And touch no unclean thing;

And I will receive you,

18. And will be to you a Father,

And ye shall be to me sons and daughters,

Saith the Lord Almighty.

1. Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.

GOLDEN TEXT—*Ye were bought with a price: glorify God therefore in your body.*—I COR. 6:20.

SILENT PRAYER—*I am one with Christ in mind and in body.*

In the natural world it has been observed that animals have highly developed instincts to guide them and make their life reasonably secure and satisfying, whereas man has but one supreme guide, his intelligence. This however is a rather unique guide in the world and it may be also in the universe. Of all created beings man is the one best equipped to look ahead and foresee the consequences of his acts.

Man is above all a creature of action. God created him first in the ideal as an image in Divine Mind. Thus he was perfect and complete. The manifestation of man in the external world has been going on ever since and has not yet reached completion. God and man co-operate in this work of making the ideal manifest, God working in and through man to bring His thought into expression.

God not only dwelt in the man that He had made, but created conditions favorable to his development. Man came into an environment suited to him, in which the food was ready to his hand. All was made easy for him in a spiritual sense. Everything was provided in the universal storehouse. Man's work was to call it forth into expression. Whatever he called a plant or an animal, that was its name, and it responded to his will.

What was true of the first man is true of all men. As we recognize ourselves as the perfect ideas of Divine Mind our expression approaches perfection. Our body then becomes a temple of the Holy Spirit in actuality as well as ideally. Built up cell by cell, the body has all the faculties projected by Divine Mind. Substance, life, power, intelligence, all enter into its formation, and though these are not always recognized as parts of the upbuilding process, their presence is none the less real and potent.

Man has failed to manifest perfection because in the exercise of his freedom he has chosen to express other than divine ideas. Instead of recognizing and acknowledging his debt to Divine Mind and realizing that he can do nothing except as he keeps the divine law, he becomes a law unto himself and considers that he is his own master, owing nothing to any higher power. He will never reach perfection by this method. Independent action cannot inspire him to the constant effort necessary if he is to consecrate his body to health and strength and his mind to clarity and understanding. Faith in Divine Mind lends the needed impetus.

A man's daily walk consists of the thoughts and acts that shape the course of his life. When he is God conscious he harmonizes his expression with divine law so that his acts are divinely ordered. God then "walks"

in him, and no idol is given a place in his body temple. Fear, worry, belief in evil as inescapable because it is "God's will" for man, the ascendancy of self, living for pleasure or ambition, all these are ruled out. Such things do not agree with man when he devotes his thought to them, his faith, or his homage. They diminish his happiness and contentment as an individual as well as his influence as a neighbor and a citizen.

To come out from among these negations of good we separate ourselves in thought from all but the constructive and the true. We practice affirming that which we know to be true of ourselves as children of God, the offspring of Divine Mind. Divine Mind is not the source of weak thoughts or trivial ideas, therefore we affirm that we are strong in the Lord and in the power of His might. We also affirm perfect health of mind, body, and soul. Knowing the disabling power of hate and distrust, we affirm love and good will towards all. To avoid the crippling of mind and body that surrender to sense brings, we affirm that our life is hid with Christ in God and that no evil can befall us.

"By the fear of the Lord *men* depart from evil." Fear that leads us to do something constructive is wholesome and good. No one can turn from evil except by turning to good, which is a positive act. By turning to the good in thought and following this up with good in words and acts we "cleanse ourselves from all defilement of flesh and spirit" and repeat in the individual life the cleansing of the Temple by Jesus on His visit to Jerusalem the week before His crucifixion.

QUESTIONS

1. What supreme gift equips man to live temperately?
2. What is man's chief work in life?
3. Explain the part that is played in our manifestation of

perfection by our recognition of ourselves as the perfect ideas of Divine Mind.

4. How does God "walk" in man?
5. How is holiness perfected "in the fear of God"?

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Lesson 6, February 11, 1940

UNITY SUBJECT—*The Source of Man's Dominion.*

INTERNATIONAL SUBJECT—*The Perils of Rejecting Christ.*—Matt. 21:28-43.

28. But what think ye? A man had two sons; and he came to the first, and said, Son, go work to-day in the vineyard.

29. And he answered and said, I will not: but afterward he repented himself, and went.

30. And he came to the second, and said likewise. And he answered and said, I *go,* sir: and went not.

31. Which of the two did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.

32. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

33. Hear another parable: There was a man that was a householder, who planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country.

34. And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits.

35. And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36. Again, he sent other servants more than the first: and they did unto them in like manner.

37. But afterward he sent unto them his son, saying, They will reverence my son.

38. But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance.

39. And they took him, and cast him forth out of the vineyard, and killed him.

40. When therefore the lord of the vineyard shall come, what will he do unto those husbandmen?

41. They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons.

42. Jesus saith unto them, Did ye never read in the scriptures,

The stone which the builders rejected,
The same was made the head of the corner;
This was from the Lord,
And it is marvelous in our eyes?

43. Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof.

GOLDEN TEXT—*I am the way, and the truth, and the life: no one cometh unto the Father, but by me.* —John 14:6.

SILENT PRAYER—*I seek in all things to express good will.*

The truth that life rests on a spiritual basis is coming into more general acceptance now than at any other time in history. Jew and Gentile, Christian and non-Christian alike are recognizing the power of mind. Even those who depend on material force to gain their way are not inclined to disregard altogether the weight of opinion, but recognize the power of ideas to rule the world. The mental realm is slowly but surely displacing the physical as an undeniable reality.

Man's acceptance of divine authority however could be helped forward by a clearer understanding of the all-embracing nature of Divine Mind. Man is prone to believe in both good and evil as real and as a consequence to be halfhearted in his acknowledgment of the authority of God. The good alone is true.

Some people acknowledge a great First Cause but do so in an academic spirit, as they might the facts of mineralogy or astronomy, with no vital consciousness of their individual relation to God. A picture of God as the First Cause, while a great truth, represents only one aspect of God and seems infinitely remote from our everyday interests.

Jesus acknowledged God as Father, the most intimate relation that could subsist between man and the Infinite. The authority of God the Father would seem to be not subject to question, but the natural man disputes it out of a love of asserting his freedom of judgment.

To acknowledge the authority of Divine Mind is to affirm that we are products of mental or spiritual power. To acknowledge the truth of this statement and fail to follow it up in action is to fall short in obedience to the law of our being. It is to say, "I *go,* sir," and remain behind. No one will ever inherit divine power by such tactics.

To deny the existence or operation of spiritual law in the universe while keeping one's conduct in line with what is right and true is equivalent to refusing to do the will of the Father—but doing it nevertheless without realizing what one does. Of course one's actions may harmonize with one's words, but it is the actions that more nearly reveal one's true spirit.

Those who have "sinned" or fallen short of fulfilling the law may win their way back to their rightful place in the kingdom of peace through faith in the power of denial (John the Baptist) and reliance on the redemptive power of the Christ Spirit, as they will to express it. Such is the power of a change of mind to remake the life that one who has been far below the

average in all right expression may "repent" or change his whole outlook on life together with his manner of living, and be forgiven and restored to normal, right expression.

The second parable in today's lesson is full of symbology for the metaphysician. In it the householder represents God, and the son the Christ or Son of God. The vineyard is the religious nature of man (the Jews) implanted in the body consciousness (the Promised Land). The hedge about the vineyard is the law, which outlines the bounds of the religious nature and makes observance easy to define. The winepress represents the altar of sacrifice or the establishing of a permanent consciousness of purity and of conformity to the higher law of obedience. The tower represents the Temple or body of man. The husbandmen represent the scribes and Pharisees or the external religious thoughts and formal beliefs of man. The householder (God) departed into another country when man was no longer conscious of His presence. "The season of the fruits" is the season of character building. The "servants" are Moses and the prophets or the evolutionary forces of the developing understanding together with all thoughts that are in contact with Spirit. The fruits of the vineyard are the keeping of the law and the belief in good as well as the practice of good.

Those who are in bondage to custom and tradition find it easier to keep the letter of the commandments than it is to keep the spirit of the commandments or to apply their faith in the good in a practical way. By keeping to the letter of the law they rule out original inspiration. Thus they kill the prophets and stone those who are sent to teach them understanding.

Man cannot realize the source of his dominion or ex-

ercise his dominion aright before he loosens the hold of man-made custom and tradition on his life (destroys the miserable husbandmen, the scribes and Pharisees) and puts in their place the authority of intuitive Truth and original inspiration (other husbandmen). In the sole quest of Truth he keeps the law of his being.

The "stone" that was made the head of the corner is the Christ become the foundation on which the kingdom of God is built up in man, although those who are bound by traditional religious beliefs cannot accept it.

It has been said that Christ unites in Himself the Jews and the Gentiles and makes them one through faith, as the cornerstone unites in itself two walls. The figure of the cornerstone thus becomes a symbol of the uniting of the religious and the worldly thoughts of man in one limpid consciousness of practical, working Truth.

QUESTIONS

1. How is the authority of God acknowledged by man?
2. Interpret the action of the son who said, "I will not," but who afterwards went to work in the vineyard.
3. What do the various persons and objects mentioned in the second parable represent?
4. How can man realize the source of his dominion; how exercise it?

Lesson 7, February 18, 1940

UNITY SUBJECT—*Dividing the False from the True.*

INTERNATIONAL SUBJECT—*Good Citizens and Good Neighbors.*—Matt. 22:15-22, 34-40.

15. Then went the Pharisees, and took counsel how they might ensnare him in *his* talk.

16. And they send to him their disciples, with the Herodians, saying, Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one·

for thou regardest not the person of men.

17. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18. But Jesus perceived their wickedness, and said, Why make ye trial of me, ye hypocrites?

19. Show me the tribute money. And they brought unto him a denarius.

20. And he saith unto them, whose is this image and superscription?

21. They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's.

22. And when they heard it, they marvelled, and left him, and went away.

34. But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together.

35. And one of them, a lawyer, asked him a question, trying him:

36. Teacher, which is the great commandment in the law?

37. And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38. This is the great and first commandment.

39. And a second like *unto it* is this, Thou shalt love thy neighbor as thyself.

40. On these two commandments the whole law hangeth, and the prophets.

GOLDEN TEXT—*Thou shalt love thy neighbor as thyself.*—Matt. 22:39.

SILENT PRAYER—*I love Truth with all my heart, and with all my soul, and with all my mind.*

Whoever desires above everything to be true and to distinguish Truth from error has the prayer of his heart answered. He learns to distinguish Truth from falsity by an unerring intuition. Whether the falsity is unmistakably evident, as was the case with the Pharisees who put the first question in today's lesson, or whether it is

skillfully concealed, the seeker after Truth is not misled by it but keeps his eye single to what is in his mind.

Thus Jesus Christ, whose mission it was to bear witness to the Truth, instantly detected its absence from the minds and hearts of His questioners as well as from their words. They were not undertaking to determine the justice or injustice of the poll tax when they asked the opinion of Jesus. They were already convinced of its injustice, yet they were willing to use His opinion against Him with the Romans if it agreed with theirs, or to turn the Jews against Him if it differed. That Jesus did not accept the poll tax as just is clear from the incident of the coin in the fish's mouth related in the 17th chapter of Matthew. He taught however that obedience to law keeps one harmonious and peaceful and is therefore best even if it means going counter to one's opinions in external matters.

"As he is, even so are we in this world"; therefore we may take courage in our search for Truth and keep ourselves at peace in our social and civic relations by training ourselves to recognize Truth, right, and justice at sight. Peace and harmony are individual states of consciousness first of all. Therefore they who wish to be good citizens and good neighbors learn to be good individuals, an undertaking that involves none but God besides themselves.

Some Bible students see far-reaching implications in the words "Render therefore unto Caesar the things that are Caesar's." This statement in their opinion destroyed the basis of Jewish nationalism and defined the relation of church and state for all time. Jesus recognized, they claim, the service that the Roman empire rendered humanity in breaking down the barriers of national hatred and prejudice and establishing universal

peace. It is true He taught obedience to established law and order, both of which Rome represented. In so far as life is classifiable as materialistic and spiritual and the two classes of interests can be separated it is right to render to each class its due amount of attention.

In a larger sense all things are God's, and God consciousness, the goal of every one who tries to keep the first commandment, finds no materiality anywhere. All is lifted up to the realm of the higher mind with him whose whole heart, soul, and mind are stayed on God.

The Jewish schools often debated the question which commandment was the greatest, so the choice of Jesus Christ was not new to the Pharisees. Man's chief duty is to be true to God and show loving-kindness and justice toward other men. The whole truth that one is held responsible for knowing is contained in these two commandments. To recognize God in one's neighbor develops in man qualities of character that fit him to inherit the kingdom of heaven whether by this is meant the inner kingdom of mind and soul or the society of unselfish, devoted men and women whose purpose is to live life at its highest in unselfish service to man and devotion to Truth.

The terms "all thy heart," "all thy soul," and "all thy mind" have reference to all one's powers. The heart is best defined as the inward man or the understanding. The soul is the life of feeling as well as of physical vitality. Mind means reason as well as the spiritual content of man, the rational and the religious united into one whole.

Love of God can be expressed in many ways, one of the chief of these on the inner side of life being prayer and meditation. Practical external expression of our love of God is found in unselfish love of man and in

service of like unselfishness or selflessness. One of the greatest services that one can render another is to furnish him the inspiration that a life lived at the peak of moral, ethical, and spiritual expression affords. The influence of such a person is beyond estimation. For such a life is built on the foundation of the first commandment faithfully kept.

QUESTIONS

1. How is it possible always to distinguish Truth from falsity?
2. Is it wise or right to obey a law that one considers unjust? Give reasons for your answer.
3. What is a good beginning for those who wish to be good citizens and good neighbors?
4. What is man's chief duty?
5. What is the meaning of "all thy heart," "all thy soul," and "all thy mind"?
6. What are some of the ways of expressing our love of God?
7. What is one of the greatest services that one person can render another?

Lesson 8, February 25, 1940

UNITY SUBJECT—*Developing Our Gifts.*

INTERNATIONAL SUBJECT—*Stewards in the Kingdom.* —Matt. 25:14-27.

14. For *it is* as *when* a man, going into another country, called his own servants, and delivered unto them his goods.

15. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey.

16. Straightway he that received the five talents went and traded with them, and made other five talents.

17. In like manner he also that *received* the two gained other two.

18. But he that received the one went away and digged in

the earth, and hid his lord's money.

19. Now after a long time the lord of those servants cometh, and maketh a reckoning with them.

20. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents.

21. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.

22. And he also that *received* the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents.

23. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.

24. And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter;

25. And I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own.

26. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter;

27. Thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest.

GOLDEN TEXT—*Well done, good and faithful servant.*—MATT. 25:21.

SILENT PRAYER—*I busy myself with making the most of my God-given capacities.*

This lesson is an illustration of the law that is best expressed in the words "Use or lose." Every one is a servant of Divine Mind and in the capacity of servant is intrusted with certain gifts that none but himself can develop. Since comparatively few people realize their relation to Divine Mind, it is apparent that as far as

their consciousness of innate Godlikeness is concerned their talents are the only evidence of it that they have and that Divine Mind, for them, has gone "into another country."

Some metaphysicians consider that the five talents represent the five senses. Others prefer to think of all the talents as spiritual gifts. It is true that the senses are lifted up and spiritualized in the Christ; that seeing becomes vision; that hearing becomes understanding of causes and circumstances instead of the mere recording of sounds; that feeling is translated into sympathy, tasting into a keen relishing of the joys of life whether in the homely routine of everyday affairs or in unusual opportunities and stirring events; that the sense of smell, on a higher level, is the ability to perceive the true essence of Being and know the satisfaction that comes only from that knowledge.

Normally every one has five senses or five gifts to be developed through training and exercise. Many however are temperamentally unfitted for developing all five at the same time. Whoever aspires to be a leader of men must develop vision, understanding, and sympathy, if not the last two gifts. Yet there are would-be leaders who do not try to see the viewpoint of other leaders or any other thought but their own. Spiritual blindness is responsible for wars and general inharmony, whereas seeing all men as one in hope, faith, and aspiration leads to good will and peace. Sympathetic appreciation of the problems of others, help given where it is desired, the freeing word spoken where material help is not feasible, these go far toward bringing about the universal realization of the brotherhood of man. Even one or two talents can be doubled, that is, developed on the inner or mental side

of life as well as in the ordinary sense.

The servant who received but one talent was afraid to risk losing it and therefore buried it. Yet a talent in those days was equivalent to about twelve thousand dollars in our money, an amount large enough to be put to a variety of good uses. Many a man or woman with only a single gift fails to profit by it and in the end loses it altogether. Even the humble gift of tasting the joy of life is neglected by many, who will not bestir themselves spiritually to develop sympathy, understanding, or the ability to see eye to eye with others.

To be able to enjoy life would seem to most of us a small matter. One has only to enter wholeheartedly into whatever one may be doing in order to enjoy oneself, and whoever thoroughly enjoys himself enjoys life, thereby becoming a radiating center of joy to his entire circle of acquaintances. His "entrance into the room is as if another candle had been lighted." Where it is not consciously possessed the joy of life can be developed by taking thought for it, just as other gifts are developed and increased.

The habit of taking thought or meditating is represented by bankers in whose hands possessions are sometimes thought to increase automatically. Instead of hiding his talent in the earth or putting it entirely out of his thought man concentrates his thought upon it, and the power of thought in due time causes his talent to double in volume or value. In the case of a genius the increase is many times more than double, but even persons of average mentality and attainments may be brightened up unbelievably by this method.

Divine Mind is universal or God-Mind, and although man may for a long time remain oblivious of his possession of the divine nature, the time comes at

last when he recognizes his heritage. "After a long time" he realizes that what he has always called his mind is but part of an infinite intelligence, and that if he would call mind his own with real conviction he must enter into infinite intelligence and trust it humbly but faithfully to bring all his thoughts to fruition.

Any one with average power of recollection and observation may see as he looks back over the course of his thought life that his hopes and desires have worked out into manifestation and that his fears have done likewise. He then sees that if he chooses his thoughts consciously, entertaining only such thoughts as he wishes to see brought into being, he can make his life what he will. He then opens a new account in the bank of thought power and in it deposits what he wishes to draw interest in the future.

QUESTIONS

1. What are talents, and how are they transformed in Christ?
2. To what lack of developed talent can wars and other inharmonies be traced?
3. How can the individual help forward the realization of the brotherhood of man?
4. How does one enjoy life best?
5. What do bankers represent? Apply the figure of speech to conscious choice of thought.

Who giveth love to all
Pays kindness for unkindness, smiles for frowns,
And lends new courage to each fainting heart,
And strengthens hope and scatters joy abroad.
He too is a Redeemer, Son of God.

—ELLA WHEELER WILCOX

Meditative Prayer

BY BLANCHE MARIE PETERS

Blessed Spirit of truth, I open the heavenly gates of my mind that the King of glory may enter.

Come Thou into the tabernacle of mine heart and establish the kingdom of heaven there.

Abide with me forever in the holy temple of my body.

Mine heart is thrilled with the delight of Thy glorious presence.

I am conscious of Thy spiritual substance filling all the empty places of my mind, body, and affairs.

Thou in me art greater than any circumstance, thing, or person in my life.

I face difficult situations with courage, knowing that with the support of Thy love and justice within me all error is dissolved and dissipated.

With Thine help I go forward in faith to victory over my mortal self until I reach that place in consciousness where I know that "it is no longer I that live, but Christ liveth in me."

Silent UNITY

"Night's candles are burnt out," and the day of Spirit light appears.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

BY CHARLES FILLMORE

"Ye therefore shall be perfect, as your heavenly Father is perfect." In this command Jesus confirmed the logical truth that the Son must be like the Father. In the same connection Jesus said, "Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven."

The claim that any man can attain the perfection of God seems an impossibility, and such a proposition is considered preposterous by any but a careful metaphysician. God is the universal Spirit in whom we all live, move, and have our being. This is the teaching of a long list of inspired ones at the head of which stands Jesus.

At first glance it may seem unnecessary to comprehend the nature of Spirit in order to understand man and his relation to God and his fellow men. We are surrounded by illustrations of this relation yet are slow to apply them to man. We know by experience that we must conform to the spirit and rules of harmony before we can have music. The same is true of the rules of mathematics and all the arts and sciences with which we are acquainted.

It must be true whether we understand it or not that man is the offspring of a perfect Spirit principle, and can and should express that principle in its

perfection. This proposition is at the very foundation of the teaching of Jesus, and all formulas for salvation and escape from sin, sickness, and death are null and void without it.

Those who have been taught the three-dimensional god of personality are often slow in accepting the truths of spiritual dimension because their minds are functioning in matter and its limitations.

This truth that God is Spirit is not a dogma that has to be accepted on the assertion of any authority; anyone can prove it by mental practice. Jesus said, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers."

According to this, God seeks those who "in spirit" worship Him. Those who pray to God with the thought of His being located in some city in the skies perform certain mind contractions that block the free flow of ideas and thereby limit the response to their prayers.

Realize God as an enveloping Spirit life. Then realize yourself as the perfect expression of that all-powerful Spirit, penetrating and rebuilding every cell, tissue, and atom of your body. Our Healing Thought for this month is

"As the living expression of God's perfect idea I am made whole." This thought will quicken your spiritual consciousness and charge your mind with dynamic

thoughts that will ultimate in perfect health.

Our Prosperity Thought, affirmed both silently and aloud, will make your mind a magnet for prosperity and your good will flow to you on the wings of the omnipresent ether: *"'All things that the Father hath are mine' is now fulfilled in me, and I am supplied with all good."* This Prosperity Thought stirs to action unused forces of mind that impinge on substance and bring about prosperity in ways unthought of.

So watch for an increase in your financial inflow and give thanks for every evidence of an increase in your prosperity. If the response is not as quick as you expect do not be discouraged but keep right on worshiping God according to the law of Spirit and your reward will be abundant.

HEALING THOUGHT

As the living expression of God's perfect idea I am made whole.

PROSPERITY THOUGHT

"All things that the Father hath are mine" is now fulfilled in me, and I am supplied with all good.

(Use from February 20 to March 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

EARLY THIS year I became suddenly stricken and lost the use of one of my legs. I recovered sufficiently to take care of my duties but have not been able to attend services in our center because of difficulty in climbing stairs. I should like to have your prayers for complete healing from lameness, absolute healing. I am past sixty years of age.—*A. M., British Columbia, Canada.*

I want to tell you that for three Sundays now I have been able to attend the morning service at our center. I am walking, almost well again after nearly a year of not being able to be out. Before my letter reached you, in the middle of the night I awoke with a pulling sensation in my leg. I repeated The Prayer of Faith and fell asleep again. My joy was full when I rose in the morning, for I felt all new. I now do my work with ease, and I know all is well. Thank you all, and God bless you.—*A. M., British Columbia, Canada.*

LAST MONTH I sent you a message asking prayers for little B—— H——. She was very ill with appendicitis. Today she is entirely well and without an operation. For

three days the doctors insisted she must be operated on. But we waited, and God heard all our prayers and healed her. We thank God and Silent Unity for their wonderful work.—*Mrs. M. J., Nebraska.*

IN 1937 MY wife told me our son, then three years old, was getting to be a problem and did as he pleased. Later we discovered that he had for no apparent reason lost his hearing. His speech also began to fail, until finally not a word did he speak. He became more of a problem every day. In September we wrote to you for prayers for his healing. A few days later we noticed that he had quieted down and was not so wild.

Doctors could not discover any reason for the condition but said the boy was deaf and suggested sending him to a deaf-and-dumb school or a lip-reading school.

My wife said, "Trust in God a little more and our son will be all right." A change of mind came over me and I realized that, although believing all the time that God would again restore my son's hearing, I had been placing my faith unconsciously in outer means. That very evening after I had put my child to bed he spoke his first word in about a year. Today he is in the best of health, hears perfectly and has learned to talk again.

We thank God every day for this wonderful blessing and we also thank you for your wonderful help.—*Mr. and Mrs. R. P., Illinois.*

Filled with Plenty

I ASKED your prayers that my two daughters, who are musicians, might come into their own work. You sent a beautiful reply, saying you were praying daily that my daughters might realize the presence of God's unlimited

and all-accomplishing power within themselves. I am sure they got this realization, for a short time afterward they were engaged by a very fine musical organization. They love their work. We are very grateful to our heavenly Father and to Unity.—*Mrs. G. T. D., New York.*

MY MORNING'S work isn't done yet, but I have to stop in the midst of it to write you a letter. The urge to tell you of my love and appreciation is too strong to be resisted.

A little over a month ago I wrote to you for prayers for the solution of our financial situation, which from the human point of view was very distressing, almost hopeless. We had to raise a large amount of money within a certain time.

I had your letter of reassurance in reply. It is wonderful how things work out the minute we "let go and let God." I prayed and trusted, as did my husband. Still as our time grew short and we were still short of our objective I would become tense and frightened; then I would repeat affirmations and gradually become calmer. The day before we had to pay the amount into the bank (we were still short quite a large sum) I said to my husband: "I feel so calm and peaceful about it all today. I can't understand it." He said, "I have that calm feeling too, although at the moment I do not know where I am going to get the balance of the money I need." It is probable that we had "let go and let God" that very day, and that was why we were so calm in the face of apparent difficulties.

To make a long story short, my husband secured the necessary amount. The most amazing part of it is that my husband works on commission and has a very small income. Those who helped make up the necessary

amount knew when they gave it to us that there was little chance of their being paid back until my husband gets a better job. Don't misunderstand me. We will pay it, but under present conditions we are just living from day to day. However no one would accept notes, jewelry, or anything else as security. God certainly moves His children to help those in distress. I bless and love each one of our benefactors, including friends in Unity.

My husband has the promise of another job with a good salary when things in his line open up a bit. In the meantime we are quietly and sincerely thanking and trusting God to lead us out of all our problems. We know He can and will if we always remember to "let go and let God."—*Mrs. H. P. W., Canada.*

He Shall Have Abundance

WHEN I started my prosperity-bank drill there was nothing material I desired, for God had been providing for me bountifully. However there was one thing I always had hoped to have: peace, joy, and happiness in my home.

At times my husband and I could not act like real children of God. Because I was egotistic and self-centered I would say unpleasant things or get irritable and spoil the peace of the home. I did not fully appreciate what my husband was doing for me: his patience, kindness, love, and sacrifice during an illness I had undergone. I was conscious of the fact that our home was not running smoothly; wanted to improve it, but could not find the way.

The prosperity bank drill brought me the solution I long had sought. One morning I was meditating on the statement "I seek God with my whole heart, and He

prospers me abundantly." I remembered reading in the book *Divine Remedies* this passage: "When you seek God with your whole heart, you will find Him. Your heart will be filled with love, and you will become fearless and free." Many times I repeated, "Your heart will be filled with love." Then and there I determined to be loving, considerate, and grateful. Every day I tried to be pleasant and cheerful toward my husband. I refrained from talking about people's troubles and ills; instead I commented on the good weather and the glorious days we were having.

One day my husband surprised me by remarking: "Unity is surely working. You are different these days, so sweet and cheerful, and you don't answer me back any more. Furthermore you are strong and tough. You haven't had a cold in a long, long time."

Lately I have discovered my husband reading his Bible and praying every morning before leaving for work. The change in me must have convinced him that God is the Way. It is needless to tell you that we have happiness, peace, and joy now.

I am more than grateful to Unity and to its faithful workers who prayed for me.—*Mrs. G. S., Hawaii.*

I AM WRITING to you today with a heart simply overflowing with gratitude. A short time ago I wrote to you for prayers in behalf of my family for several reasons, chief of which was that we were forced to move and did not know where to go. We were all heartsick at being obliged to move around so much, and we wanted to get settled in some place where we could stay.

At the same time I requested a prosperity bank. I had tried to use one several times before but without complete success, for though I sometimes managed to save

a small amount, I never saved as much as I wanted to. Now I feel sure that my knowledge of Truth at that time was not quite great enough. Ever since I received this bank I have had money in my pocketbook for all our needs, paid rent, bought good school clothing, obtained a typewriter—and it is still not time to send in the bank. Always I have had something for the bank.

Just as we were beginning to feel uneasy about the high rents an amazing thing happened. A businessman here owns a number of houses. We had approached him about a house to rent. He had none that fitted our needs except one that he had decided not to rent but to sell. It was just what we wanted, but we had given up the idea of obtaining it when he suddenly called at the house and suggested that we rent the house with the idea of buying it after we had paid in enough to make a good down payment, paying it month by month as rent. He said he had enough work to offer my husband throughout the year to make almost half the rent. So as a result of steadily using the affirmations you sent me we shall have a home adequate in every respect to our needs. It is nicely finished, and there is a large garden and lots of flowers. I know that prayer brought us our home, and I am very grateful for your help.—*Mrs. A. L. P., New York.*

Free from Cares

WILL YOU please pray that I may be rid of a terrible fear of bodily harm? It is spoiling my life.

My fear is that of riding in automobiles. I have been in several bad accidents, and the memory of them seems to crowd my mind to the exclusion of everything else. I have prayed for weeks at a time, but when it comes to

the test (riding in an automobile) I just can't do it. Something seems to hold me in a viselike grip. For a long time I have fought this fear, but of late it is worse.

[*A month later.*]

I wish to express my gratitude for your help. Before your letter came I had the assurance that my fear had vanished. It was just like a spoken word, "You are not afraid," over and over, each time stronger than before. When I asked to be taken for a ride in the car, every one was astonished and asked what had happened to me to change me so. It was the first time in many years that I had been willing to ride in a machine. I told my friends that Silent Unity's prayers had worked the miracle.

When I first wrote to you I was not a student of Truth though I was interested in an indifferent sort of way—if one can be interested and not interested at the same time. There was a something in my mind, like a seed trying to germinate under unfavorable conditions.

I first read your literature while waiting in a bus station. It was a copy of UNITY magazine. A spiritual voice bade me take the magazine with me, and I obeyed. I know now that all I need to do is to open my heart to God to receive His manifold blessings.—*K. L., California.*

Love One Another

ABOUT A month ago I wrote to you asking you to pray with me that I might find a position, as I had been unsuccessful in my search for almost a year. Through your prayers I was directed to apply for a position in a place where I had thought I would not want to work. I was offered a part-time position immediately with the prom-

ise of full time when business improves. I accepted, and to my surprise and pleasure I have found working conditions and salary very satisfactory. I am indeed grateful for your ministry of prayer, and I pray that I may continue worthy of it.—*D. Q., Michigan.*

He Is My Refuge

IN JULY I wrote to you asking you to pray with us for a home. As I told you, we had been living in a tent for nearly a year. Living in it in the winter had been trying enough, but the summer months were about to break us. The fourth day after I mailed the card to you a couple who have quite a lot of property here and elsewhere and have to be out of town a great deal drove up to the tent before breakfast. They came wanting to know if we would manage their property here in exchange for a furnished apartment. We moved into this comfortable place by noon of the same day. What makes it so much like a miracle is that the people had only met me once and that my husband's only contact with them had been about two months ago, when he did a small job for them. My husband and I give thanks to God and you.—*Mrs. M. B. E., Texas.*

Unto Us a Child Is Born

A MONTH before my baby was born the doctor told me it was going to be a very hard delivery. I wrote to you for prayers, and I know they did me a world of good. The Lord gave me strength and made my confinement easy and natural. The doctor was amazed. The baby is just perfect, and I have never felt better in my life. —*Mrs. L. B., Minnesota.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I hear people asking why God allows wars. To me it seems that He has nothing to do with wars, that wars are brought about by His children, to whom He has given free will. Am I right?—*Question asked of Silent Unity.*

You are right in thinking that war is caused by men rather than by God. Men fail to know the Truth about God and themselves and the world in which they live; thus inharmony comes.

They do not see themselves as children of God, brothers in Christ, members of a divine and universal family, one in interest and in purpose. They see themselves as mortal, limited, able to satisfy their material wants only by besting others in the "economic jungle." They do not see the world as God's good creation, filled with plenty to supply the needs of every person, a place where all men can live together in justice, liberty, peace, and plenty. They see a world containing only enough to supply the needs of a few.

Because men are ignorant of the real nature of themselves and the universe they are afraid. Because they are afraid, they hate. exploit, even kill one another. They do not do these things because they are wicked—what person in his inmost heart does not wish to have the respect of his fellows, to be honest, sincere, brave, kind?—but because they are lacking in understanding.

War is caused by men's failure to understand the

Truth. It is important for us to realize this, to realize that war can never be ended by war. We cannot end war by killing people whose ideas and methods we do not like. There is only one way to end war. That is to remove its cause. The cause is man's spiritual blindness.

We must educate ourselves in Truth. We must acknowledge the brotherhood of man not as a pleasant abstraction but as a practical guide for our thoughts, our words, our actions. We must deny our belief in lack. It is not necessary for some to do without in order that others may have plenty. There is plenty for all.

The true riches of mankind are not gold, not iron, not wheat, but ideas. Whatever we lack we can get through productive use of our ideas. The mind of man can erase any appearance of lack. It can make from milk a substance stronger than steel; it can make gasoline out of wood, silk out of coal. There is no needed thing that the mind of man cannot fashion with the help of God.

God is in you, in every one, in every living thing. He is the principle of life, and that principle is harmonious, orderly. He is the power that activates life. He does not however impose His order upon any one. We must turn to Him, make ourselves one in Spirit with Him, accept His will. He will not force us to do this, for we are free; He created us free.

God is always working to move the world to peace, but He works through men. We must want peace, pray for peace, keep our thoughts, words, and actions peaceful. We must hold firmly to the Truth, know that there is enough for all of us, know that we are all members of one divine family. We must conduct ourselves according to our understanding; we must have the will for peace. Then the power of God—the power before which false appearances cannot stand for a moment—will do

its instant work. Then the peace of God will be established in mind, in heart, in will, in action, in all the world.

My country is at war. Please pray with me that my son may not have to go.

How can we establish lasting peace among the nations?—*From a letter received by Silent Unity.*

In the name of Jesus Christ we are declaring that His promise "My peace I give unto you" is being fulfilled in you and your son. This we declare as we faithfully pray for you and your dear one daily.

Although war is a definite challenge to students of Truth, it is also an opportunity for outstanding achievement in the spiritual realm. If lovers of peace are to establish His kingdom "in earth as it is in heaven," they must first find perfect peace within themselves and then so radiate it to the world that peace will be established everywhere. World peace is the logical, inevitable result of world-wide peace in individuals. World peace is individual peace multiplied.

Even in the face of world conflict and confusion those who are truly centered and poised in peace and love may be free of any semblance of war, may have real peace in their inner world. It is our prayer that you and your son may gain this realization of the peace of Christ within so that you may free yourselves of war.

Be strong in faith, in word, in deed. Center yourself in the Truth that you can find all-protecting peace by turning within to your indwelling Christ. Then you will be strong to rise above any negative situation that may appear. You have within you the all-powerful nature of Christ; you can bless your son and help him to establish only justice, peace, strength, and goodness in his life.

Nothing can bring you peace but the triumph of principles.—*Emerson*

War does not start with the marching of an army or an attack on the enemy. It has its beginning in the human emotions. Until differences are adjusted in the inner man, wars will continue to be fought in the mind, and every one who fights battles in his mind is just one step removed from outward combat. So says an article in *Daily Word* this month. It also tells you how to keep your mind from being a battleground, how to inaugurate a peace movement right in your own heart. The title of this article is "Let There Be Peace!"

Knowing how to get along with others is one of life's most valuable assets. That is why it is a subject of so much interest and why Gardner Hunting, a man of wide contacts and varied experience, has made it the theme of his series of four articles to be published in *Weekly Unity,* beginning in the February 24 issue. These articles will disclose to you the one vital principle that underlies all success in human relations. "The Great Example" is the title of the first article.

A favorite feature in *Progress* magazine is the page God Is Blessing You Now, contributed each month by

the Society of Silent Unity. "As soon as I open my *Progress* I look first for God Is Blessing You Now," writes a friend in the British West Indies, "and it always seems to be just what I need." This is one of many similar comments that come to us in praise of Silent Unity's message. "Friends" is the theme of the February God Is Blessing You Now page.

Often what seems to be a misfortune is actually a blessing in disguise. That was the attitude that Vic Ladbroke adopted when he and his father received notice to find new quarters in which to operate their milling business. Despite his father's misgivings Vic held to the belief that God was leading them to greater good. How his faith was justified is interestingly told in the February *Good Business* story "Notice to Vacate," by Gilbert Henry Gedge.

Ethel and Jane Ellen were giving a joint valentine party at Ethel's home. As the event drew near Jane Ellen felt more and more troubled because they had not invited Christina, the new girl with blue eyes and blond pigtails. If only Ethel had not criticized Christina's clothes and speech! How did it happen that both Christina and her brother Eric were finally invited to the party, and why did Ethel and Jane Ellen pronounce it to be the nicest party they had ever had? This *Wee Wisdom* story, "A Question of Hearts," by Eleanor Hammond, teaches children that it pays to give happiness to others.

UNITY LITERATURE GOES TO A MISSION FOR COLORED PEOPLE

Many a call for literature comes to Silent-70, the missionary department of Unity School, and each call meets with a generous response. Some time ago a package of Unity literature found its way to a mission station for colored persons in the deep South. From the founder of the mission came a thank-you letter telling how the literature was being passed on to those who were burdened, lonely, and depressed; how it was helping and healing many persons.

Silent-70 rejoices in being able to bring the light of Truth to those who need its inspiration and guidance. This department supplies Unity literature free of charge to institutions of all kinds the world over. Its work is a ministry of love, being supported by offerings from Unity's friends who wish to have a part in spreading the gospel of Truth.

A NEW JOB FOR MEMBERS OF THE HELP-ONE A-MONTH CLUB

As a result of the war persons in many foreign lands are unable to order Unity literature, because they are prohibited from sending money out of the country. This works a hardship on them at a time when they most need the help of Truth. But it offers us the opportunity to do a real service for these friends across the sea by sending them Unity literature free of charge.

As a member of the Help-One-A-Month Club perhaps you are wondering whom to make the recipient of your next monthly gift subscription. Why not send the amount of the subscription to Unity headquarters and let us supply the name of a person in some warring country? We believe every member of the Help-One-A-Month Club will want to help with this plan. If you are not now a member of the club, you can join simply by notifying us on a card. There are no dues. Each member pledges himself to send one Unity gift subscription a month to some person. Direct your card to Help-One-A-Month Club, 917 Tracy, Kansas City, Mo.

CORRESPONDENCE COURSE BRINGS BLESSINGS

Students who are developing their understanding of Truth through the correspondence course often report many blessings that come to them through their study.

One student in Missouri writes that a typewriter was given to her that will help her prepare her lessons. Another in California tells of the change from a state of being "a hopeless invalid" to a state of health with the strength to drive a car and to take up her family duties.

Surely all things are added as we seek the kingdom and learn how to ask in an understanding way. A postal card addressed to the Correspondence School Department, 917 Tracy, Kansas City, Mo., will bring you full information regarding this course. Mailing it does not obligate you in any way.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—H. Price (LT) Unity, Massey bldg.

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15

CALIFORNIA

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Regina—R. Kemp (LT) Unity, Drake hotel
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Palo Alto—C Assembly, 345 Embarcadero
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Redlands—Leona Ballou, 906 Tribune

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Santa Barbara—Truth Cen, 277 E Arrellaga

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Washington—Unity Lit, 1326 I NW

FLORIDA

Daytona Beach—Church of Divine Science, Palmetto club

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

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ILLINOIS

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NEVADA

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Oklahoma City—Divine Science Rdg Rm, Liberty National Bank

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TEXAS

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Spokane—Church of Truth, 1124 W 6; Meta Bookshop, 821½ I; Unity Bookshop, Radio Central bldg
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Regina—Unity Cen, Drake hotel
Saskatoon—Unity Cen, Grain bldg
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Not Too Late to Give the Cady Series

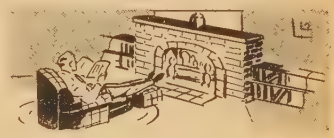
If you have been inspired and helped through the first installment of H. Emilie Cady's "God a Present Help," appearing in this issue of *Unity* magazine, you will want to share this series with your friends and loved ones. It will last for eight months and will be a rich gift indeed to give someone who needs cheer and encouragement to help him solve some of life's problems.

Be sure to mention that you want your gift subscriptions to begin with the February issue of *Unity*. The twelve copies will come to your friend for only $1.

Get Started Right

A good beginning helps you to make more rapid progress in anything you may undertake, and this seems particularly true of the study of Truth. Early in his ministry Charles Fillmore realized the importance of a good beginning, and wrote *Directions for Beginners*.

An invocation to precede the daily study is given, along with denials and affirmations for use each day of the week.



Advanced students who like a daily Truth drill find this booklet quite as helpful as those who are just beginning the study of Truth.

Healing through Praise

"You can praise a weak body into strength, a fearful heart into peace and trust, shattered nerves into poise and power." This is one of Charles Fillmore's recipes for healing given in his latest book, *Jesus Christ Heals*.

In the ninth chapter of the book are also given simple affirmations of praise and thanksgiving that will help you or your friends or loved ones to manifest health.

Make Lent a Time for Spiritual Feasting

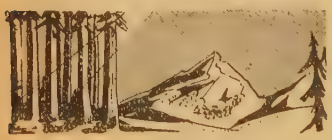
Many Truth students like to observe Lent in a positive way and to feast on spiritual truths rather than to fast from material pleasures. In this way negative ideas and habits are cast out and replaced with positive, constructive ones.

Master Class Lessons by Ernest C. Wilson is especially recommended for Lenten study. It contains a chapter for each week of Lent, and the four extra days may be used for review. Each chapter emphasizes one phase of the Master's teaching, healing, prosperity, prayer, etc.

Other booklets well suited for study during Lent are *The Contemplation of Christ, Selected Studies, Directions for Beginners,* and *Finding the Christ.*

A Spiritual Retreat

Almost everyone longs at some time or other to go alone to a quiet, secluded spot



to think, meditate, and pray. Often this is difficult to do in a physical sense, for we all have duties and responsibilities. Nevertheless we may use the silence as a spiritual retreat and find refreshment and renewal by resorting to it.

E. V. Ingraham in his book *The Silence* gives the student explicit directions for going into the silence and for receiving ultimate inspiration and help from the practice of it. The seven definite steps to take are summarized in the last chapter.

What Are You Sowing?

This would be a different world if every person could realize that whatever his circumstances, they are the result of the thoughts that he

continually sends out. The truth of this is revealed in a story to appear in the March issue of *Unity.* It is the story of a woman whose self-pity led her to hate her husband and her two young stepsons. Then when illness and bitterness came into her life, she did not realize that she was but reaping what she had sowed. How she discovered this in time to make amends and sow seeds of love and happiness in her home is told in "The Harvest," a true story by Claire Cooper. Why not start a *Unity* subscription for a friend to begin in March? You can do this for $1.

Easter Gifts for Children

It is always a joy to give to children, particularly when you know your gift is one of lasting value. Perhaps that is why so many friends give *Wee Wisdom* at Easter to the boys and girls they know, for *Wee Wisdom* not only brings children a year of fascinating stories and things-to-make and to do, but it teaches them Truth fundamentals that are of value to them now and in the future. *Wee Wisdom* is only $1 for the twelve issues.

Or if you prefer, one of Unity's books for children

makes a nice Easter remembrance for some child. *Story Friends,* a collection of four stories chosen from *Wee Wisdom* magazine — "The Sculptor's Little Daughter," "Little Dog Lost," "Billy Brag," and "This Is Josefita" —is a book all children under ten will enjoy. The books *How Jimmy Came Through* and *The Four-Leafed Clover* are both for older children, and they entertain and fascinate boys and girls as well as teaching them a valuable character lesson.

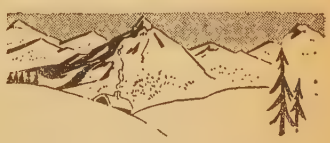
Truth Questions Answered

Sometimes Unity students are confused when their friends ask them why they use affirmations and denials in connection with their study of Truth, how it is possible to be healed through prayer, and similar questions.

The booklet *The Unity Viewpoint* will help you answer these questions for yourself and also for any of your friends who may show an interest in Truth. Many students find it convenient to keep several copies of this booklet on hand to pass to interested friends.

Divine Protection

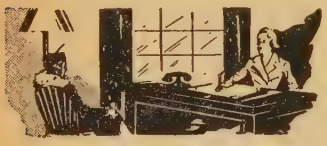
In winter it is sometimes easy to become fearful of colds and other diseases, yet the Truth student knows that fear only adds to the danger. The meditation on "Protection," in *All Things Made New* by Frances W. Foulks,



is used by many Truth students to help in overcoming this fear of contagion. It will help you to realize divine protection from the diseases we usually associate with winter.

Sketches from Life

Each chapter in H. Emilie Cady's book *How I Used Truth* was written from her actual experience as a physician and Truth teacher. Perhaps that is why this book is so highly prized by Truth



students, who sense the author's sincerity and confidence in every word that is read.

Because it is based on human experience *How I Used Truth* will help you to solve your own life's problems.

Member of a Spiritual Family

Sometimes we are apt to have a feeling of being alone in the world. One friend writes that her study of the *Daily Word* lessons gives her a feeling of being one of a large spiritual family, and it keeps her from being lonely.

Many Unity readers like to use the *Daily Word* lessons along with *Unity* magazine because it increases their sense of oneness with other Unity students and helps them to make their demonstrations of Truth more rapidly. It is only $1 for the 365 lessons. It is published monthly.

What a Prosperity Consciousness!

We want to share with you a letter that bespeaks the rich consciousness of the friend from whom it came:

"When I read the newspaper clipping reproduced on the back of February Progress *I thought, How I wish I might contribute $10 for each one of those fifty years of Unity service toward the expansion of the work! How I wish I could turn in five or more brand-new hundred-dollar bills! I went to sleep Sunday night thinking how futile were my vain wishes, and I woke up Monday morning with the realization that they need not be futile unless I made them so. It would take only fifty checks of ten dollars each to make up that five hundred. So I am inclosing the first of the fifty checks that I can promise shall come to you blessed, through Jesus Christ, for the expansion of your work."*

A Lenten Blessing

The love of God now frees you from old thoughts and old things and your heart is made ready for new light, new life, new strength and new joy as the Easter season approaches. Christ is risen in your own heart and you are made new in all ways.

PRICE LIST OF UNITY BOOKS AND BOOKLETS

For Beginners	Beginning Again	flexible $2; cloth $1.00
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	How I Used Truth	flexible $2; cloth 1.00
	How I Used Truth	*Italian, French, German* .75
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	Twenty-Four Golden Hours	.10
	Way of Faith, The	.10
	What Child Is This?	.10
	Where Blessings Begin	.10
	(12 copies of these booklets for $1. Envelopes included)	
Juvenile	Four-Leafed Clover, The	.50
	How Jimmy Came Through	.50
	Story Friends	.50

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UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

"Prayer is not conquering God's reluctance, but taking hold of God's willingness."

Do not hesitate to ask God for anything that you need. God loves to serve you, and His will for you is far greater good than you could ever desire for yourself. Form the habit of asking and expecting God's help and see how surely He will respond.

The purpose of the Prosperity Bank plan is to drill you in reliance upon God to meet your every need. An affirmative prayer is sent you to be used daily, and Silent Unity co-operates with you to make this prayer effective. Use the Bank seven weeks. Each day as you pray for your own prosperity drop a coin in the Bank to provide Unity literature for your friends. Praying and sharing will hasten your demonstration.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank. I will use the drill seven weeks while I save $3 to send UNITY for one year to each of three friends, the subscriptions to begin at once:

1. Friend's name .....
   Street .....
   City ..... State .....
2. Friend's name .....
   Street .....
   City ..... State .....
3. Friend's name .....
   Street .....
   City ..... State .....

MY NAME .....
Street .....
City ..... State .....

U-2-40

THIS NEW *Greeting Booklet* IS IDEAL FOR EASTER

Many persons like to express Easter joy by remembering friends with a loving greeting or special blessing. Ideal for this purpose is Unity's new greeting booklet *Prayer of Prayers.*

In this booklet Naomi Hale compares her early, confused impressions of the Lord's Prayer with the full, satisfying revelation that came to her later. Sentence by sentence she interprets this greatest of prayers, showing how simple it is, how fully it meets your every need. Any friend of yours, whether he is a Unity student or not, will get a rich blessing from this booklet.

OTHER BOOKLETS

Holy Bread, Joy Cometh, One Perfect Gift, The Challenge of the Dawn, The Great Helper, The Protecting Presence, The Song of Life, The Turning Point, Twenty-Four Golden Hours, The Way of Faith, and Where Blessings Begin, are other greeting booklets that are equally appropriate for Easter.

All our booklets are of the size of a post card, and each has attractive covers. With each booklet we supply a mailing envelope with an Easter design, requiring only one cent postage.

Send for your booklets early and give yourself plenty of time to mail them to your friends for Easter. Be sure to order enough for your needs. Price of the booklets, 10 cents apiece; 12 for $1.

Unity School of Christianity, 917 Tracy Avenue, Kansas City, Mo.

They Are New Every Morning

Grace Noll Crowell

God's compassions never fail;
Every morning they are new.
We arise and face the day;
All His promises are true.
Light of heart, assured He cares,
We can walk the long day through.

As the dew upon the grass,
As the bright birds in the trees—
Surely we who love the Lord
Should be fresh and glad as these!
For the Father walks with us;
Every step we take He sees.

Every morning they are new:
God's compassions for His own.
Looking back upon the night,
We shall find the shadows flown;
And the pilgrim who loves God
Never walks the way alone.